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COMPARATIVE DICTIONARY

OF THE

BIHĀRĪ LANGUAGE.

COMPILED BY

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OF THE BENGAL EDUCATIONAL SERVICE,

AND

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To

THE HONORABLE SIR ASHLEY EDEN, K.C.S.I., C.I.E.

SIR,

WHEN you, being then Lieutenant-Governor of these provinces, consented more than three years ago to allow us to dedicate this work to you, we little thought that so great a delay would have occurred before this, the first part of it, was published. Nevertheless, we cannot altogether regret that delay, which has resulted, we venture to hope, in making our Dictionary more worthy of your acceptance.

There is a peculiar fitness in dedicating the first Dictionary of the Bihārī language to you; for it was you who, when ruling over these provinces, succeeded in making the national character of the country current in the law-courts, and who first officially recognised the existence of a national language in Bihār.

To you, Sir, therefore, in grateful remembrance of the beneficent reform which you introduced, this work is dedicated by

THE AUTHORS.

CALCUTTA,

BANKIPORE,

1885.

INTRODUCTION.

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INTRODUCTION.

(*Ad interim.*)

IN issuing the first part of our Dictionary, it will be convenient briefly to explain the method observed by us in its compilation.

I.—SYSTEM OF transliteration.

We shall make use of transliteration in the following two cases only:—

- (1) The first word or words of every article (*i.e.*, up to the term *Ibh.* or *Is.*, see Chap. 11) in the Dictionary will be transliterated, immediately after its Nāgarī form: thus अतः *āt*, अतः *āt*, अति *autiyā*, *Ibh.* These transliterations will always be printed in *italics*.
- (2) Generally in the Introduction, and occasionally in the Dictionary, transliteration will be employed where it may serve to elucidate our meaning more clearly. In this case italic or roman type will be used according to circumstances.

The systems of transliteration at present in use unfortunately still differ in several important points. It becomes necessary, therefore, to explain clearly the system adopted by ourselves.

- (1) Long vowels are usually indicated in three different ways—thus *ā* or *ā* or *ā*. We have adopted the last sign, the horizontal stroke, because it combines most easily with the sign (˘) of nasalisation, which so commonly occurs with long vowels: thus अ *ā*, इ *ī*, उ *ū*, etc. The circumflex we shall only employ in the exceptional case of ए *ē*, mentioned in Chapter 4, *e*. The acute accent we shall reserve to indicate, when necessary, the tonic accent or stressed syllable of a word: thus छोटा *chhōṭā* ‘small.’
- (2) As regards the vowels *e*, *o*, *ai*, *au*, we shall, in order to preserve uniformity, indicate them when they are long, instead of, as it has been usual hitherto, when they are short: thus we spell *e*, *ē*; *o*, *ō*; *ai*, *āi*; *au*, *āu*; (not *ē*, *e*; *ō*, *o*; *āi*, *ai*; *āu*, *au*); the short vowels being the ones without diacritical marks.
- (3) The imperfect vowel (see Chap. 2) we indicate by the *apostrophe*: thus देख *dekh'* ‘I saw,’ चार *chār'* ‘four,’ कुछ *kichhū* ‘something.’
- (4) The *anunāsika* (˚) or nasalisation of a vowel we indicate by the *circumflex* (˘): thus अ *ā*, इ *ī*. In combination with the sign (˘) of length, it is placed above the latter: thus अ *ā*, इ *ī*, etc. The *anuswāra* (ˆ) we transcribe by *m*.
- (5) For the guttural nasal ञ, we have adopted the ‘phonetic’ type *ṅ*, which is coming into fashion and has the advantage of getting rid of the inconvenient dots or strokes.
- (6) For the hard palatals we have retained the old-fashioned, though somewhat unscientific, signs *ch* (च) and *chh* (छ). They are so well known and so generally used, at least in English, that the inconvenience of discarding them would have greatly overbalanced any advantage that might accrue from the use of a little more scientifically accurate signs, even supposing there were any general agreement as to what the latter should be. The palatal nasal ण is indicated by *h*, the sign now almost universally adopted.

(7) The whole of the cerebral series is indicated by a subscribed dot, according to a well-known and nearly universal practice. We extend it, however, as some have done before us, to the cerebral sibilant ष (ṣ), transcribing the palatal sibilant श by *śh*. This for two reasons—(1) because it preserves theoretical uniformity, and (2) because it conforms to the universal usage of using *śh* to signify the modern sibilant, which is not a cerebral but a palatal sound, as in *Krish'n* क्रिश्न (कृष्ण), *Shām Lāl* शाम लाल, etc.

For convenient reference we append a table exhibiting our system of transliteration. The letters are arranged in the order explained below in Chapter 5.

Vowels.*

Dēvanāgarī.		Transliteration.	Dēvanāgarī.		Transliteration.
Initial.	Medial.		Initial.	Medial.	
1	—	’	ॠ†	ॠ	e
	ॠ† (final)	a	ॡ†	ॡ	ē
	ॡ	ā	ॢ	ॢ	ē
	ॣ†	ā	ॣ	ॣ	ē
	ॣ††	ā	।	।	ē
	ॣ†	ā	॥†	॥	ai
	ॣ†	ā	॥††	॥	āi
	ॣ†	ā	॥	॥	āi
2	—	i	॥	॥	āi
	॥	i	॥†	॥	o
	॥†	i	॥††	॥	ō
	॥	i	॥	॥	o
	॥	i	॥	॥	ō
	॥	i	॥	॥	ō
3	—	ū	॥†	॥	au
	॥	u	॥††	॥	āu
	॥	ū	॥	॥	au
	॥	ū	॥	॥	āu
	॥	ū	॥	॥	au
	॥	ū	॥	॥	āu

* The vowel ॠ and anuswāra (ˆ), when they occur in Sanskrit words, will be transliterated by *ṛ* and *ṣ* respectively.

† These are new signs. See Chap. 4, e and f.

Consonants.

Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.
1 { क	k	3 { क	t	5 { प	p	7 { ख	sh
ख	kh	ख	th	फ	ph	फ	t
ग	g	ग	d	ब	b	ब	s
घ	gh	घ	dh	भ	bh	8 {	h
ङ	ṅ	ङ	ṅh	म	m	म	
			n				
2 { च	ch	4 { ण	t	6 { य	y		
छ	chh	च	th	र	r		
ज	j	ड	d	ल	l		
झ	jh	ढ	dh	व	vo		
ञ	ñ	न	n				

As we shall have occasionally to translate Arabic and Persian words, when quoted as such (*e.g.*, in the comparative portions of our Dictionary), it may be well to state that we follow the system adopted in the dictionaries of Shakespear and Forbes ; with one exception, viz. that of using *q* instead of *k* to indicate ق. For the sake of convenience we give here a list of the signs appropriated for those consonantal sounds which are peculiar to Arabic and Persian :—

Ar. Pers.	Roman.	Ar. Pers.	Roman.	Ar. Pers.	Roman.
ا	a	ز	z	ظ	ẓ
آ	ā	ژ	zh	ع	ʿ
ح	h	س	s	غ	gh
خ	kh	ض	ẓ	ق	q
ج	j	ط	t	س	h

2.—THE IMPERFECT VOWEL.

The imperfect vowel being a sound frequently met with in the Bihārī (and more or less in the Gauḍians generally), and its occurrence not having been sufficiently recognised or noticed, hitherto, it becomes necessary to explain the subject as fully as possible.

By the 'imperfect vowel' we mean what is called the 'voice-glide' by the English phonetists,† that is the shortest possible vocal utterance, like *o* in the word *Brighton* (*Bright'n*) or the obscure vowel sound in the final syllable of *amiable*, *centre* (*amiab'l*, *cent'r*). It occurs in a threefold variety,

* Or *o* in Sanskrit and Prakrit words.

† See Mr. Sweet's Handbook of Phonetics, § 200.

according as it partakes of the nature of *a* (guttural), *i* (palatal), or *u* (labial). Practically it may be said to be a very slightly pronounced sound of *a*, or *i*, or *u*.

In this Dictionary we shall indicate the transliterated imperfect vowel by the apostrophe, under which we shall place the vowels *i* and *u*, whenever it is intended to signify the palatal (*i*) and labial (*u*) variety respectively. In Nāgarī it is only convenient to indicate the medial imperfect vowel, which we do by means of a dot (·), as explained below. In the comparative portion of an article we shall not indicate an imperfect vowel in order to avoid any misleading conclusions regarding cognate Gaudian forms of a word.

An imperfect vowel may occur in the middle of a word, or at the end of a word. In the former case it can only occur between two consonants, in the latter case only after a consonant. It can therefore never occur after or before any vowel; nor does it ever commence a word.

The *guttural* imperfect vowel (·) is very often found in the middle of a word, as in गृह्य ghar'wā 'house,' मिष्ठकान् mīṣṭh'kawā 'sweet.' The cases when it occurs in this position must be learned by practice; no general workable rules on the subject can be given. At the end of a word it only occurs in poetry, where the final sound of every word which according to Sanskrit usage would end in *a* is pronounced as the imperfect vowel (·). In prose and conversation, with a few exceptions, this final sound becomes altogether silent, that is, all words containing it are pronounced as if they ended in a consonant; thus गृह 'house' is pronounced *ghar* in prose and *ghar'* in poetry, but never, as in Sanskrit, *ghara*. There are, however, a few cases in which the final *a*-sound is not silent, but is pronounced either as the full vowel *a* or as the imperfect vowel (·); thus देखे· * 'you will see' is pronounced *dekh'ba*, terminating with the full vowel, and दत्त 'given' is pronounced *datt'*, terminating with the imperfect vowel (not *dēkh'ba* and *datt* respectively). These exceptional cases will be found enumerated in the Dictionary article अ. Hitherto it has not been customary to distinguish between the final *a* when it is silent and when it is pronounced. This practice, however, is rendered all the more inconvenient and misleading by the fact that according to the well-known rule of Sanskrit phonetics the final *a* of every word thus spelt should be pronounced (thus, गृह and देखे· would be pronounced alike *ghara* and *dekh'ba*). The Sanskrit method of indicating the absence of *a* from any consonant is to append the so-called *virāma* (◌) to the consonant. This would at first sight have seemed the best plan to adopt in writing Bihārī, and to spell *ghar* गृह, but *dekh'ba* देखे·.† But there are two great objections to it. In the first place, the *virāma* would express too much; for the final *a*, though silent in all ordinary speech, is not really *absent*. In poetry it must be always read, and must be counted in scanning, if the metre is to be preserved. In the second place, the *virāma* is apt to create difficulties in printing. Hence we have thought it better to invent a new sign to indicate the final *a* when it is pronounced, instead of using the *virāma* to indicate *a* when it is not pronounced. We have adopted for this purpose a small circle (◌), placed after the consonant, below the top line, to indicate the full sound of *a*, and a dot (◌), placed in the same position, to indicate its imperfect sound. In this Dictionary, therefore, a final *a* is never to be pronounced except when indicated by ◌ or ◌: thus गृह *ghar*, but देखे· *dekh'ba* and दत्त *datt'*.

The occurrence of the *palatal* and *labial* imperfect vowels (*i* and *u*) is, in prose, almost entirely limited to the Maithilī dialect of Bihārī. In this dialect, with a few exceptions, the final sound of every word ending in *i* or *u* is pronounced (in prose and poetry alike) as the imperfect vowel *i* or *u* respectively.‡ Thus अस्ति 'he is,' देखे 'let him see,' are pronounced *achhi*, *dēkhathu* respectively, not *achhi*, *dēkhathu*. There are to this rule only three exceptions, in which a final *i* is always

* For an explanation of the sign (◌), see Chap. 4, c.

† This system of spelling is followed in Dr. Hærnle's Gaudian Grammar.

‡ See Mth. Gr., p. 6, § 7; also B. Gr., I (Introd.), p. 26, § 43.

pronounced as a full vowel. These are—(1) the final *i* of the plural termination **अनि** *ani*, as in **लोकनि** *lokani* (not *lōkani*), plural of **लोक** *lōk* 'people';* (2) the final *i* of masc. nouns, as in **पानि** *pāni* 'water,' **मानि** *māni* 'proud' (not *pāni*, *māni*); † (3) a final *i* preceded by a vowel, as in **हलुकै** *halukāi* 'lightness' (not *halukāi*). In this respect the other Bihār dialects differ from Maithilī. In them, with a few exceptions, every final *i* and *u* become silent, that is, all words containing them are pronounced as if they ended in a consonant. Hence in these dialects, in respect to their Nāgarī spelling no difference is made between such words and those which end in a silent *a*; that is, both classes of words are spelt alike as ending in silent **अ** *a*. Thus, while Maithilī has **सुन्दरि** (fem.) 'beautiful,' **मारि** 'beating,' pronounced *sundari*, *māri*, the other dialects have **सुन्दर** *sundar*, **मार** *mār*, etc. There are, however, a few isolated cases of the occurrence of these imperfect vowels in Bhoj'pūrī and Magahī, especially in the former, though even in these cases the use of the imperfect vowel is always optional and is, in fact, less usual. The more prominent cases are the following:—(1) the plural termination of substantives, which in Mth. is **अनि** *ani*, in Bh. **अनि** *ani*, **अनि** *ani* or **अन** *an*, in Mg. **अन** *an*; e.g., Mth. **लोकनि** *lokani*, Bh. **लोकनि** *lokani* or **लोकनि** *lōkani* or **लोकन** *lōkan*, Mg. **लोकन** *lōkan*; (2) feminine terminations like that of the 3rd pers. sg. pret. ind., which in Mth. is **अलि** *ali*, in Bh. **अलि** *ali* or **अल** *al*, ‡ e.g., Mth. **गिरलि** *girali*, Bh. **गिरलि** *girali* or **गिरल** *giral*; (3) the poetical termination of the conjunctive participle, which in all Bihār dialects, including Bais'wārī, is **इ** *i*; e.g., Mth., Bh., Mg., Bw., **देखि** *dekhī* 'having seen'; § (4) in pronominal forms like Bh. **एहि** *ehi* or **एह** *eh* 'this,' but Mg. **एह** *eh* only; (5) the numeral 'four,' which is Mth. **चारि** *chāri*, Bh. **चारि** *chāri* or **चार** *chār*, || but Mg. **चार** *chār*; (6) the 2nd pers. sg. imp., which in Bh. may end in **इ** *i*; ¶ e.g., **देखइ** *dekhū* or **देख** *dekh* 'see thou,' but Mg. only **देख** *dekh*; (7) the indefinite pronoun, which in Mth. is **किहु** *kichhū*, in Bh. **किहु** *kichhū* or **किह** *kichh*, in Mg. **कुहु** *kuchhū*.** It may be added that in the old Bais'wārī poetry of the Rāmāyan, etc., every final **र** and **व**, if preceded by a consonant, is pronounced with the imperfect sound.

It should be particularly noted, with regard to these imperfect vowels (*i*, *ī*, *ū*) that, on the one hand, for the purpose of scanning they are counted as full vowels (*a*, *i*, *u*) while, on the other hand, for the purpose of shortening the antepenultimate (on which see Chap. 6) a medial one (*i*) counts, but a final one (*ī* and *ū*) does not count.

3.—ANUSWĀRA AND ANUNĀSIKA.

There is no sign in the treatment of which there prevails greater uncertainty and confusion in the existing dictionaries than the symbol (*^*) of the so-called *anuswāra*. It is necessary therefore to explain briefly the subject and justify our treatment of it.

In Sanskrit the sign (*^*) of the *anuswāra* is used for two entirely distinct purposes:—

- (1) It is employed—and this is its proper use—to signify a peculiar nasal sound, intermediate between a vowel and a consonant, which is not a mere nasalisation of a vowel, but an independent sound following a vowel, just as any other sound (vowel or consonant) might follow a vowel: thus, **अं** *hamṣa*, **वं** *vanam*.
- (2) It is employed—in an improper fashion—to signify the nasalised consonants **अं** *ṅ*, **अं** *ṇ*, **अं** *ṇ*, **अं** *n*, **अं** *m*, when conjunct with a non-nasalised consonant of their own classes: thus, **अं** *angam*, **अं** *añjanam* (for **अं**, **अं**).

* See Mth. Gr., p. 10, § 25.

† See Mth. Gr., pp. 17, 20, §§ 40, 47.

‡ See Gd. Gr., p. 350, § 504; B. Gr. II (Bh.), p. 71, § 83.

§ See B. Gr., II (Bh.), pp. 68, 69, §§ 78, 79.

|| See Gd. Gr., p. 251, §§ 391, 392.

¶ See Gd. Gr., p. 331, § 495.

** See B. Gr., II (Bh.), pp. 26, 27, § 29.

In addition to these two, the *anuswāra* is used in Hindī dictionaries for a third purpose, viz., to indicate the *anunāsika* or the nasalisation of a vowel. This *anunāsika* is the same as the nasal sound in the Swābian and other South German dialects, as in *ümöglich* (for *unmöglich* 'impossible'), *wohī* (for *wohin* 'whereto'); it is something like, though not quite the same as, the nasal sound of the French, as in *bon*.^{*} What makes the practice of the Hindī dictionaries still more confusing is that the second mode of employing the *anuswāra* is resorted to very capriciously, some nasal consonants being represented by the *anuswāra*, others by their proper symbols. All this confusion is avoided by adhering to the simple and obvious principle of rigorously limiting each symbol to its own proper use. Accordingly, the system followed in our Dictionary is the following :—

- (1) As in the Bihārī (and Gauḍian generally) the proper *anuswāra* sound does not exist, its sign (◌ं) has been discarded altogether, except in the case of a few words, such as हंस *hams* 'goose,' सिंह *siṃh* 'lion,' the *tatsama* spelling of which it was thought convenient to give in addition to their Bihārī spellings (हंस *hans*, सिंह *siṅgh*).†
- (2) The nasal consonants, when in conjunction with their class consonants, are always indicated by their proper symbols, viz., ङ ṅ, ण ṇ, न n, म m, never by the *anuswāra*: thus we always spell गङ्गा *gaṅgā*, चन्दन *chandan*, not गंगā *gaṅgā*, चंदन *chāṇdan*, etc.
- (3) The nasalisation of a vowel is indicated by its proper sign, the *anunāsika* (◌ं): thus we spell आँखि *ākhī* 'eye,' नींद *nīṇḍ* 'sleep' (not आँखि *āṅkhi*, नींद *nīṇḍ*).

In order to determine whether a word which according to the prevalent practice is spelt with the *anuswāra* should in our Dictionary be looked for under a class-nasal or the *anunāsika*, the following rule should be observed :—

If the nasal occurs in a syllable containing a long vowel, it is the *anunāsika*; but in a syllable with a short vowel, it is the nasal consonant of the class to which the following (mute) consonant belongs: e.g., अँकुर *ākur* 'sprout,' अँगन *āgan* 'courtyard,' हाँस *hās* 'goose,' नींद *nīṇḍ* 'sleep,' उँच *ūch* 'high,' रँत *ṛat* 'rattan,' भँस *bhās* 'buffalo,' मोँच *mōch* 'moustache,' माँस *māṇs* 'maternal aunt,' अँकुर *aṅkur* 'sprout,' निँदा *nīṇḍā* 'abuse,' उँच *ūṅch* 'high,' etc.

There is only one important exception to this rule. If the nasal occurs in the antepenultimate syllable of a *tadbhava* word, especially in long and strong forms of nouns, and in causal verbs where an original long vowel is made short,‡ the nasal always is the *anunāsika*: thus, अँकनि *ākani*, 'having heard,' अँथये *āthayē*, 'they set,' and अँधियर *ādhīyār*, 'darkness'; strong form अँकुरा *ākurā* (or अँकुरा *ākurā*), अँगना *āg'nā* 'courtyard' and long forms अँकुरवा *ākur'wā* (or अँकुरवा *ākur'wā*) 'sprout,' हाँसवा *hās'wā* (from *tadbh.* हाँस *hās*) 'goose,' नींदवा *nīṇḍ'wā* (from *tadbh.* नींद *nīṇḍ*) 'sleep,' रँतवा *ṛat'wā* 'rattan,' भँसवा *bhās'wā* 'buffalo,' मोँचवा *mōch'wā* 'moustache,' माँसिया *māṇsiyā* 'maternal aunt,' causal verbs भँजाव *bhījāb*, 'to cause to be wet' (from भँजाव *bhījab*), फँकाव *phēkāb*, 'to cause to throw' (from फँकाव *phēkab*). But in the antepenultimate of a *tatsama* word it is the class-nasal; e.g., अँकुर *aṅkurā*, 'they spring up,' अँगना *aṅg'nā* 'woman,' and अँधकार *aṇḍhākār*, 'darkness,' long forms हाँसवा *hāṇs'wā* 'goose' (from *tats.* हंस *hans*), निँदावा *nīṇḍā'wā* 'abuse' (from *tāts.* निँदा *nīṇḍā*).

* See Mr. Sweet's Handbook of Phonetics, § 22.

† It should be noted that such *tatsama* forms are a mere matter of spelling, not of pronunciation; हंस is never pronounced *hāṇs*, but *hans*.

‡ By the peculiar rule of shortening the antepenultimate. See below, Chap. 6.

There are some other isolated exceptions, such as *मूँह mūh* 'face' and *कान्ह kānh* 'Krishna,' etc., but they are so rare as to render the above given rule a practically safe one.

4.—SYSTEM OF SPELLING.

- (a) The main principle followed in our Dictionary is to spell every word as nearly as possible as it is pronounced. This principle is so obvious, both in regard to its scientific correctness and its practical utility, that it needs no defence. Since, however, it has been carried out in our Dictionary more rigorously and uniformly than is usually the practice, it may be well to observe that customary unphonetic spellings have been discarded in all cases except where practical considerations seemed to render that course inexpedient. But even in these exceptional cases the words have always been given both in their phonetic and in their customary unphonetic shapes, arranged in their respective alphabetical order, and accompanied by cross-references; the main article being reserved for the word in its phonetic spelling. Thus the term for 'flower' is commonly spelt, in Sanskrit fashion, *पुष्प pusp*. It is, however, pronounced *पुष्प pusp* or *पुष्प pushp* or *पुष्प puh'ph*. All four spellings have been given, the main article being under *पुष्प pusp*, to which the reader is referred under *पुष्प puh'ph*, *पुष्प pushp*, and *पुष्प pusp*. Again, the usual spelling of Krishna's name is *कृष्ण Kṛṣṇa*, pronounced *क्रिष्ण Krish'n*. The latter forms the main article, to which a cross-reference is given under *कृष्ण Kṛṣṇa*. So again *ग्राह्य grāhy*, which represents the pronunciation of what is usually written *ग्राह्य grāhy*, is the main article, with a cross-reference to the latter. In the great majority of cases, however, where the phonetic spelling adopted by us can cause no practical inconvenience, because it is not altogether unknown to already existing practice, the words are only given in their phonetic shapes. In order to minimise the risk of inconvenience as far as possible, a table of the phonetic spellings adopted by us in this Dictionary is here inserted.

Unphonetic.	Phonetic.	Examples.	
रि ri	रि ri	रितु ritu	spelt रितु ritu
र n	न n	रान ran	रान ran
श sh	स s	शरान sharan	सरान saran
स s	क kh	भावा bhāṣā	भावा bhākhā, आकराṣan spelt आकराṣan
क k	क chh or क kh*	कामा kāmā	कामा chhamā, or राकस rākṣas, राकस rākhas
ज j	ग gy	जान jān	गान gyān
ह h	न ns	हान han	हान han
म m	ग gy	मिह mih	मिह migh

It seems hardly necessary to mention, as a practical rule, that if a word is not found under one spelling, it should be looked up under the other.

- (b) Sometimes a word is pronounced, at pleasure, in two different ways. Of the two phonetic spellings possible in these cases, as a rule only that which expresses the more usual pronunciation has been adopted. In order, however, to facilitate the finding of such a word by those who may be more accustomed to the rejected spelling, a list of alternative spellings

* The more usual pronunciation is *क chh*. If *क kh* or *क chh* are medial, they may, after a short vowel, be spelt *क kh* or *क chh*, e.g., दक्षिण dakhin or दक्षिण dakhin for दक्षिण dakhin, रक्षा rakhā or रक्षा rakhchā for रक्षा rakhā.

is herewith given. Those in the first column have been usually adopted; but if any word is not given in that spelling, it will be found in the other.

Adopted.	Rejected.	Examples.	Adopted.	Rejected.	Examples.
दाय <i>dy</i>	दाय or दार <i>de „ dā</i>	पराय and पराय or परार <i>parāy' „ parāe „ parāi</i>	र	रु	✓पर or ✓परु <i>par „ par'</i>
दाव <i>dā</i>	दावो or दाउ <i>dā „ dū</i>	चरहाव „ चरहावो „ चरहाउ <i>charhāw „ charhāo „ charhāū</i>	र	रु	पर „ परल <i>phar „ phal</i>
दाय <i>iyā</i>	दाय <i>iā</i>	बेटिया „ बेटिया <i>betiyā „ betiā</i>	र	रु	पर „ परल <i>phar „ phal</i>
दाव <i>uā</i>	दाव <i>uā</i>	बाहुवा „ बाहुवा <i>bahuvā „ bahuwā</i>	ग	गे	ग्यान „ गेयान <i>gyān „ geān</i>
दे or दाय <i>ai „ āe</i>	दाय <i>āi</i>	अघैल or अघायल and अघारल <i>aghāilā „ aghāelā „ aghāilā</i>	पर	प्र	परल „ प्रल <i>par' „ pra</i>
दाय „ दावो <i>au „ āo</i>	दाय <i>āu</i>	पौल „ पावौल „ पावल <i>pāulā „ pāolā „ pāulā</i>			

- (c) There is one case in which there are two graphic ways of expressing the same sound; viz., the nasal consonants क ङ, च ङ, ज ङ, ञ ङ, ण ङ, म ङ, when conjunct with a following consonant of their own class, may be either written in full (क, च, ज, ञ, ण, म), or simply indicated by the *anuswāra* (◌ं). In the latter case, accordingly, the *anuswāra* must be understood to have, not its proper sound (of the Sanskrit *anuswāra*), but to be a sort of stenographic representation of the nasal sound of the class of consonant which it precedes. As this use of the *anuswāra*, however, is not only unscientific, but also (as explained in Chap. 3) productive of much confusion, it has been altogether discarded by us, and the nasal consonants are always represented by their own proper symbols. A list of these is herewith given :—

Rejected.	Adopted.	Examples.
क, क, क, क, <i>mk, mkh, mṅ, mṅh,</i>	क, क, क, क, <i>yk, ykh, yg, ygh,</i>	चं, चं, spelt चं, चं (for चं) <i>añk, siṅgh „ ayk, siggh („ siṁh)</i>
च, च, च, च, <i>ñch, ñchh, ñj, ñjh,</i>	च, च, च, च, <i>ñch, ñchh, ñj, ñjh,</i>	चं, चं, „ चं, चं (for चं) <i>kuñj, sañjam „ kuñj, sañjam („ sañyam)</i>
ज, ज, ज, ज, <i>ñt, ñth, ñd, ñdh,</i>	ज, ज, ज, ज, <i>ñt, ñth, ñd, ñdh,</i>	पं, पं, „ पं, पं <i>pañdit „ pañdit.</i>
ञ, च, च, च, <i>ñt, ñth, ñd, ñdh,</i>	ञ, च, च, च, <i>ñt, ñth, ñd, ñdh,</i>	चं, चं, „ चं, चं <i>chāñd „ chand.</i>
ण, च, च, च, <i>ñp, ñph, ñb, ñbh,</i>	ण, च, च, च, <i>ñp, ñph, ñb, ñbh,</i>	बिं, दं, „ बिं, दं <i>biñb, dañbh „ bim, dambh.</i>

- (d) There is one case in which there is one graphic way of expressing two distinct sounds, viz., the so-called semi-vowels य and व. The former of these may express the sound of *y* or of *j*, the latter of *w* or of *b*. This practice is both unscientific and confusing, and as there are, in the alphabet, already the separate symbols य and व for the sounds of *j* and *b* respectively, we shall employ the latter signs, य and व, in every case in which the sounds of *j* and *b* are to be pronounced, and reserve the signs of य and व for those cases only in which they really signify the sounds of *y* and *w* respectively. At the same time, it should be carefully noted, with regard to the hard sound of व, that it is not exactly a mute sound like our common

ḍ, nor quite so liquid as our common *v*. It is a very peculiar sound, neither distinctly *ḍ* nor *v*. Of the two it is nearer to *ḍ*; but in many cases it is very difficult, for European ears, to say which it is. Bihārīs, however, when questioned, in most cases declare it to be *ḍ*, that is, the sound of व. This being so, we have thought it best to abide by the judgment of the native ear; and accordingly we invariably spell व *ḍ*, whenever the hard sound of व is to be pronounced. It is difficult to give exact rules to distinguish the cases in which the two sets of sounds (*y*, *w* and *j*, *b* respectively) occur; but the following directions, founded on the practice of the standard Maithilī, will be found to be approximately correct.

- (1) व is pronounced as ज *j* whenever it is the initial sound of a simple word, as जात्रो (unphon. जात्रो)* *jātri* 'traveller,' or of the parts of a compound word, as मनोजोग (unphon. मनोजोग) *manōjōg*, 'desire,' वजोग (unphon. वजोग) *ajōg*, 'unsuitable.' There is only one exception to this practice; viz., when the initial व is inorganic or euphonic,† as in यव *yah* 'he' (not *jah*), for एव *eh*. It is also pronounced ज when it occurs in the conjuncts व्य, वै, व, as वया (unphon. वया) *sajyā* 'bed,' वाचार्ज (unphon. वाचार्ज) *ārharj* 'preceptor,' वञ्ज (unphon. वञ्ज) *sañjam* 'continence.' In all other cases it is pronounced as *y*; e.g., समय *samay* 'season,' रामायन *rāmāyan* 'the Rāmāyan,' पयोधर *payodhar* 'bosom,' अद्य *adya* 'to-day,' व्यतीत *byatit* 'passed,' etc. In the case of words compounded with prefixes, there is some uncertainty. After स *sah*, initial व is always *j*, as in सञ्जोग (unphon. सञ्जोग) *sañjōg* 'junction,' सञ्जुक्त *sañjuk't* 'joined;' after पर (प) *par* it is always *y*, as in परञ्जोग *par'yōg* 'application,' परञ्जुक्त *par'yuk't* 'applied;' after नि *ni* it may be *y* or *j*, as in निञ्जोग *niyōg* 'appointment,' but निञ्जुक्त *nijuk't* or निजुक्त *niyuk't* 'appointed.'
- (2) व is pronounced as *b* as a general rule, of which there are only a few exceptions. Thus व is *b* in वेद (unphon. वेद) *bēd* 'Veda,' निवृत्त (unphon. निवृत्त) *nibritt* 'ceased,' अवगात्र (unphon. अवगात्र) *abugāh* 'ablution,' पवन (unphon. पवन) *paban* 'wind,' भाविनी (unphon. भाविनी) *bhābini* 'wife,' पावथि (unphon. पावथि) *pābathī* 'if they obtain,' आविर्भू (unphon. आविर्भू) *ābī-kā* 'having come,' दूरव (unphon. दूरव or दूर) *durab* 'substance,' शिव (unphon. शिव) *śib* 'Shiva,' देव (unphon. देव) *dēb* 'god,' पूर्व (unphon. पूर्व) *pūr'b* 'former,' सम्बत (unphon. सम्बत) *sambat* 'year.' In वाव, being the final element of a word, व may be pronounced *b* or *w*; e.g., भाव *bhāb* or वाव *bhāw* 'condition.' The exceptions are: in the termination of the long and redundant forms of nouns, as घरवा *ghar'wā* 'house,' मल्लियवा *māliyawā* 'gardener,' in the √ वव *hāv* and its derivatives, and in words like गाँव *gāw* 'village,' भँवर *bhāwar* 'humblebee,' वह *wah* 'he' (for ओव *oh*). Generally speaking व is pronounced *w* when it is an inorganic or euphonic element. But even in that case, it may sometimes be pronounced *b*; thus in the termination of the long and redundant forms (e.g., घोरेवा *ghor'bā* for घोरेवा *ghor'wā* 'horse') and in certain inflections of such roots as पी *pī* 'drink,' चू *chū* 'drip,' धो *dhō* 'wash' (e.g., चुबि *chūbi* for चुबि *chūwi* 'dripping,' B. Gr. I, p. 36, fable 13;—पिबि *pibāh* for पिबि *pivāh* 'drink ye,' B. Gr. I, p. 38, fable 16;—धोवू *dhōbū* for धोवू *dhōwū* 'wash thou,' Mth. Gr., p. 92). It should be noted that this rule in its entirety only holds good in Maithilī. In Bhoj'pūrī and Magahī there is a distinct tendency towards pronouncing व as *w* (not *b*).
- (e) There remains one case to which we must invite special attention, as it is one which has hitherto been nearly altogether overlooked. In Bihārī (and, more or less, in all Eastern Gaudians) there are two different *a*-sounds,—one close, the other open. Each of these may be long or short; so that there are two pairs: (1) the close *a* (short) and the close *ā* (long);

* The examples are spelt phonetically, their unphonetic forms being added in brackets.

† Regarding this term see footnote * on page 13.

(2) the open *ä* (short) and the open *ā* (long). The former pair are pronounced something like *äw* (short) in the English 'hot' and *āw* (long) in the English 'law.' The long sound of the latter pair is pronounced like the long *ā* in the English or, nearer still, the Scotch 'father;' the short sound does not exist in English, but it may be noticed in the Italian *ballo*. The present method among natives of expressing the two different sounds is to write ◌ for the close *a*-sound, and ◌ for the open *a*-sound; and when they wish to be accurate and to distinguish the quantity of the two sounds, they indicate the long close sound of *a* by ◌ (i.e., ◌ plus the prosodic mark of length), reserving the simple ◌ for its short close sound; on the other hand, they indicate the short open sound of *a* by ◌ (i.e., ◌ plus the prosodic mark of shortness), reserving the simple ◌ for its long open sound. This is a point of much importance, for it practically amounts to the fact that the two ancient graphic signs ◌ and ◌ have changed their signification. While originally they indicated different quantities (*ä* and *ā*) of the same sound, they now primarily signify two different sounds (*aw* and *a*), and secondarily (with the help of prosodic marks) the quantities of those two sounds. In our Dictionary we have adopted the native system of spelling in its more accurate form, that is, we uniformly spell the close pair of the *a*-sound by ◌ (short) and ◌ (long) respectively, and the open pair of it by ◌ (short) and ◌ (long) respectively. In transliteration we distinguish the former pair by *a* (short) and *ā* (long), the latter by *ä* (short) and *ā* (long). Accordingly the graphic representation, in our Dictionary, of the *a*-sounds, both in Nāgarī and Roman, will stand thus:—

Close <i>a</i> ... { Short ◌ <i>a</i> * (= <i>äw</i> .) Long ◌ <i>ā</i> (= <i>āw</i> .)	Open <i>a</i> ... { Short ◌ <i>ä</i> . Long ◌ <i>ā</i> .
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The following examples will illustrate this system: नऱ *na* 'not,' मरुतुँ *mar'tū*, 'I died' (pronounced something like *nāw*, *māw'tū*), and देकुँ *dekh'bā*, 'you will see,' देकुँ *dekhālā*, 'you see.' Again बतुँ *bātīyā*, 'word,' मरुतुँ *mār'tū*, 'I beat,' and बतुँ *bāt*, 'word,' मरुतुँ *māral*, 'beating.' For an enumeration, as far as it is in our power, of the various cases in which the two *a*-sounds (short or long) occur, we must refer the student to the Dictionary articles ◌ and ◌ .

(f) For the medial imperfect vowel (2), the final audible *a* and the short vowels *e*, *ai*, *o*, *au*, we have been obliged to invent special Nāgarī symbols. These are fully explained in Chapters 2 and 5.

(g) In spelling Arabic or Persian words incorporated into Bihārī, we have discarded the usual practice of employing diacritical marks (dots) to indicate those sounds which are foreign to the Bihārī alphabet. Thus we spell जरुँ *jarūr*, 'necessary,' अरुँ *ar'jī*, 'petition,' खुँ *khush*, 'happy,' गरुँ *garīb*, 'poor,' not जरुँ (Ar. ضرور), अरुँ (Ar.-Prs. عرْمِي), खुँ (Prs. خوش), गरुँ (Ar. غريب). The reason is that these foreign sounds are never pronounced in Bihārī (except by educated Musalmāns), the nearest indigenous sound being always substituted. And since we give the words in a Bihārī Dictionary as integral parts of the Bihārī vocabulary, we prefer spelling them in their adopted Bihārī garb. To this may be added that the usual system is both inaccurate and useless. All the dots in the world will never make a Bihārī pronounce the foreign sounds, and in some cases the same dotted letter is made to do duty for several different sounds, e.g., ◌ for *z*, *ḡ*, *ḥ*, *ṣ*, *ṭ*, so that it is impossible to know which sound it indicates, as well as to which language the word originally belonged.† We supply the latter information, useful for many purposes, by adding 'Arabic, Persian,'

* It is more convenient to retain *a* for the short close *a*-sound, because this sound is the most common one, and its transliteration by *a*, therefore, least interferes with the already existing practice of using *a*, as may be seen from the above given examples.

† See Dr. Hornle's Gaudian Grammar, p. 26, and Mr. Beames' Comparative Grammar, vol. I, p. 71.

etc., as the case may be, together with the original spelling in Arabic characters in the comparative portion of the article. As a matter of convenience we here append a list of the foreign sounds, including English, and their Bihārī equivalents.

Ar., Pers.	Bihārī.	Examples.	Ar., Pers.	Bihārī.	Examples.
ا or ع	अ a	اصل असल <i>asal</i> عرضی <i>ar'jī</i>	ش	श or ष <i>sh</i> or <i>s</i>	خوشی खुशी <i>khushi</i> or खुशी <i>khust</i>
ث or ص	स s	ثابت साबित <i>sābit</i> صاحب <i>sāhib</i>	غ	ग g	غریب गरीब <i>garīb</i>
ح or ه	ह h	حکم हुकुम <i>hukum</i> هزار <i>hajār</i>	ف	फ ph	فایدہ فेदा <i>phaidā</i>
خ *	ख kh	خالی खाली <i>khālī</i>	ق	क k	قرار <i>ek'rār</i>
ج or ز or	ज j	کافہ कागज <i>kāgaḥ</i> زمین <i>jamīn</i>			
ظ or ض		حاجر हाजिर <i>hājir</i> ظاہر <i>jāhīr</i>			

Initial *f*, § final *l* or *s*, and medial *ع* and *ا* are represented by *आ ā*; e.g., آخر *ākhir*, بندہ or بندا *bandā*, معلوم *mālūm*, موافق *māphik*.

English.	Bihārī.	Examples.	English.	Bihārī.	Examples.
d, t	द, त t	{lord लार्ड <i>lād</i> (Mth. Ch. 28, 56), London लण्डन <i>lanḍan</i> , ticket टिकट <i>ṭikat</i> ,	f	फ ph	office ऑफिस <i>āphis</i> .
th	थ, द d	thin थिन <i>thin</i> , the दी <i>dī</i> .	qu	क kw	queen क्वीन <i>kwīn</i> .
			du	ज ju	education एजुकेशन <i>[ajukēshan]</i> .

Sometimes, in the process of incorporation into Bihārī, foreign words suffer curious and apparently arbitrary alterations, especially with regard to vowels; thus जमिंदार *jimidār* for زمیندار *zamindār*, अन्तकाल *antakāl* for انتقال *intiqāl*, कमेटी *kumṭī* for committee (Mth. Ch. p. 27, verse 49), इस्तिशन *istīshan* for station (Mth. Ch., p. 27, verse 55), &c.

5.—ALPHABETICAL ORDER.

It has been usual hitherto, in dictionaries of the modern Indian languages, to follow the order of the Sanskrit alphabet.¶ This practice has the advantage of observing a well-known system of alphabetic arrangement; we have, therefore, adopted it. But we have been obliged to introduce some modifications, necessitated by two most important differences between the phonetic systems of the Gaudīan and the Sanskrit.¶ These differences are the following:—

- (1) Sanskrit possesses no short sounds of *e*, *ai*, *o*, *au*, nor any imperfect vowel, while Gaudīan has these sounds.

* *خ* is sometimes turned into *क k*; e.g., बखशीश *bak'shīsh* for بخشیش 'gift,' see Mag. 63.

† *ج* is also sometimes turned into *द d* or even *त t*; e.g., कागज *kāgaḥ* or कागता *kagatā* for کاغذ 'paper.' See Mars., ii, 4.

‡ *ف* is sometimes turned into *प p*; e.g., सुपेटी *supēṭī* for سفیدی 'whiteness' (in the Rāmāyan).

§ When *f* *d* is in the antepenultimate, it is, as usual, shortened and represented by *आ ā*; e.g., ध्याना *dyāna* or ऐना *ainā* for آینه, 'mirror.'

¶ Unless when printed in the Persian or Arabic characters.

¶ This, of course, refers only to the established Pāṇinian phonetic system.

(2) Gaudīan makes a very extensive use of the *anunāsika*, or the nasalisation of vowels, but none at all of the proper *anuswāra*, or pure nasal sound; while in Sanskrit the opposite practice prevails.

In the existing dictionaries there is nothing to show these differences, the long and the short sounds of *e*, *ai*, *o*, *au*, and the *anunāsika* and *anuswāra*, being respectively represented by the same symbols. In this Dictionary an attempt has been made, while interfering as little as possible with the accustomed Sanskrit order of letters, to indicate the peculiar Gauḍian sounds by distinctive signs.

For the *anunāsika* and *anuswāra* (as stated in Chap. 3) we have adopted the symbols * and † respectively, both being already used for this purpose in Sanskrit. For the short *e*, *ai*, *o*, *au*, as well as for the imperfect vowel, it was necessary to invent new symbols; and in so doing we have endeavoured to adhere as closely as possible to the already current forms of the letters that are nearest in sound. For the short *ai*, *o*, *au*, we have adopted the signs अ, ऎ, ऑ, i.e., the established signs for the long *ā*, *ō*, *au*, merely giving the slanting top-strokes a serpentine instead of a straight form. For short *e* we have invented the sign ए, i.e., the sign for long *ē* (ए) reversed. For the imperfect vowel we have adopted a point (·) placed in the position of the accustomed stroke (ऋ) of the long *ā*. In transliterating it is indicated by the *apostrophe*: thus अ· *k'*, ए· *ka*, ऎ· *kū*.

With regard to the alignment of these new symbols into the usual Sanskrit alphabetic order, we have, following out the principle indicated by that order, placed the new short vowels *e*, *ai*, *o*, *au*, severally, immediately before their corresponding long sounds, while, with regard to the imperfect vowel and the nasalisation of vowels, we have, after careful consideration, decided to set them aside altogether as principles of arrangement. Accordingly, neither the *anunāsika* nor the imperfect vowel is allowed to affect the order of the words in our Dictionary. In other words: each of the sets ँ, ए, ऐ, — ऋ, ॠ, — ई, ॡ, — ओ, ॢ, — उ, ॣ, — ऌ, ।, — ॥, ड, — ए, ६, — ऐ, ७, — ३, ४, — ओ, ५, — ०, १, — २, ३, — ४, ५, so far as dictionary order is concerned, constitutes one letter only. Accordingly, we shall first give all words containing the sound *a*, irrespective of that sound being imperfect, or short, or nasalised, and simply arrange them according to their consonants; next will come all words containing the sound *ā*, similarly arranged; next, in similar order, those containing the sounds *i* or *ī*, or *u* or *ū*, and so forth.

This method, no doubt, is a considerable innovation on an existing general practice; but it would have been impossible to do justice to the peculiar Gaudian sounds, on a practical and at the same time scientific plan, without resorting to some kind of innovation: and after a full consideration of the difficulties surrounding the subject, we have come to the conclusion that the innovation adopted in this work is the most advantageous and least inconvenient that could have been selected. With any other arrangement any one ignorant of, or unfamiliar with, the peculiar Gaudian sounds and their symbols would have experienced no little difficulty in identifying the place where any particular word containing those sounds might be found. With the plan adopted by us, it is hoped no difficulty will be felt in this respect, if only the obvious rule is kept in mind,—that if a word is not found under long *ā*, *ī*, *ō*, *ū*, it should be looked up under short *e*, *ai*, *o*, *au*, and that words containing a nasalised vowel (e.g., चरि *chāḍ*) must be looked up under that vowel (viz., चरि *ā*), while words containing a nasal consonant (e.g., चर *chand*) must be found under that consonant (viz., चर *nd*). The observation of the latter distinction is facilitated by our system of discarding the equivocal anuswāra (*), and using the anunāsika (†) and the nasal letters (च ण, च ण, च ण, च ण, च ण) to indicate a nasalised vowel and a nasal consonant respectively (e.g., चरि *chāḍ* and चर *chand*, not चरि *chāṇḍ* and चर *chāṇḍ*).

As regards the alignment of the peculiar* Gaudian semivowels $\text{ʋ}r$ and $\text{ʋ}rh$, we have thought it best to adhere to the customary practice of placing them after $\text{ʋ}d$ and $\text{ʋ}dh$ respectively—a practice

* See, however, Dr. Hørnle's *Gd. Gr.*, §§ 15, 16. Ψr is a cerebral semivowel, while τr is dental.

which is recommended by considerations of convenience, though perhaps not absolutely defensible scientifically.

6. —SHORTENING OF THE ANTEPENULTIMATE VOWEL.

The genius of the Bihārī language is adverse to the existence of a long vowel or diphthong in a *tadbhava* word (see Chap. 11), when it would occupy a position removed more than two syllables from the end of the word. In counting syllables, it must be clearly understood that neither a final silent *a* nor a final imperfect *रि* or *उ* counts as a syllable, while the medial imperfect *a* (रि) does. (See Chap. 2.) Thus घर *ghar*, 'a house,' is a word of one syllable; देख *dēkh*, 'I shall see,' औरि *āori* 'and,' सुतह *sūtathū* 'let him sleep,' are words of two syllables: while देखै *dekh'āi*, 'you will see,' and देखै *dekh'lāi*, 'I saw,' are words of three syllables.

This practice of shortening a vowel or diphthong is subject to the following rules, to which careful attention is invited:—

- (a) Whenever the vowel *ā* finds itself in the antepenultimate syllable, *i.e.*, in the third from the end of the word, it is shortened to *ā*; *e.g.*, नाँवा *nāūwā* (or, contracted नाँवा *nāūā*), long form* of नाक *nāk*, 'barber'; आगिआ *āgiyā*, long form of आगि *āgi*, 'fire'; पाँउल *pāūlā* (or, contracted, पाँउल *pāūlā*), 2nd plur. pret. ind. of पाव *pāb*, 'to obtain' (✓ पाब *pāb*).
- (b) Similarly any other vowel or diphthong, finding itself in the antepenultimate, is shortened, provided a consonant which is not euphonic† य *y* or व *w* follows it; thus सिखाई *sikh'lāi*, 'I learned,' from ✓ सीख *sikh*, देखाई *dekhāi*, 'if he saw,' from ✓ देख *dēkh*. On the other hand, चुआल *chūālāi* or चुआल *chūw'lāi*, 'I dripped,' पीआल *pīy'lāi*, 'I drank,' from ✓ च *chū* and ✓ पी *pī*.
- (c) Any vowel or diphthong whatever, finding itself removed more than three syllables from the end of the word, is shortened, whether it is followed by a consonant or not; thus चुआल *chūāl'hū*, '(if) you dripped,' from ✓ च *chū*, होआ *hoiāi*, '(if) he become,' from ✓ हो *hō*, देखाई *dekhāiāi* or देखाई *dekhāiāi*, '(if) I had seen,' from ✓ देख *dēkh*.

There is an isolated exception in the Bhoj'pūrī present indicative where the final syllable (ल *lā*, etc.) may not be counted for the purposes of these rules. Thus 'I see' is in Bhoj'pūrī देखै *dēkhāi* or देखै *dēkhāi*; 'we see' is देखै *dēkhāi*. This, however, is merely an apparent exception, as the final syllable (ल *lā*, ला *lā*) is really a separate, enclitic word. It may be added that the antepenultimate vowel is never shortened in verbs in the Rāmāyan; *e.g.*, *Ut.*, do. 42, देखै *dēkhāi* with long *ā*, as shown by the metre.

It should be remarked (though the remark does not apply to the Maithilī dialect) that when, according to the rules of optional spelling (see Chap. 4, b), the number of syllables is lessened by the contraction of two adjunct vowels, the long vowel retains its length. Thus Magahi होआ *hoiāi*, '(if) we become,' and देखाई *dēkhāi*, '(if) he saw,' may also be spelt होआ *hōiāi* and देखै *dēkhāi*; but Maithilī होआ *hōiāi*, देखै *dēkhāi*.

With regard to the pronunciation of the (long open) *ā* when shortened in the antepenultimate, it should be observed that it naturally becomes the corresponding (short open) *ā*. (See Chap. 4, e). But there is a tendency, (optional in Maithilī, Magahi, and Eastern Bhoj'pūrī, but imperative in

* For an explanation of this term, see below, Chap. 7.

† When रि or उ is followed by अ or आ *ā*, the letters य *y* and व *w* may be inserted respectively. These inserted letters are called euphonic य and व: thus, माँजिया *māiā* or माँजिया *māiyā*, 'gardener'; आँसुआ *āsuā*, or आँसुआ *āsuwā*, 'tear.' See B. Gr., I, p. 22; Gd. Gr., p. 16. They may also be inserted after अ, as in माँजिया *māiāwā*, आँसुआ *āsuwā*.

Western Bhoj'pūrī and Bais'wārī), though in the case of long forms only, to substitute the short close *a* for the short open *ā*. Thus, while the Bihārī throughout has *मर'ल* *mār'ḷ*, 'I beat,' (never *मर'ल* *mar'ḷ*), on the other hand, the Maithilī, Magahī, and Eastern Bhoj'pūrī have *बतिबा* *bātiyā* or *बतिबा* *bātiyā* 'word,' but the Western Bhoj'pūrī and Bais'wārī have only *बतिबा* *bātiyā*.*

Among the Bihārīs no fixed usage has as yet established itself regarding the graphic representation of the shortened antepenultimate. Though it is always *pronounced* short, it is frequently *written* long. Following our principle of phonetic spelling, we shall uniformly write it short; and any word, found elsewhere spelt wrongly after the uncertain Bihārī fashion, should be looked up as containing a short vowel. Thus, *बतिबा* *bātiyā* or *बतिबा* *bātiyā* 'word,' *पिदिबा* *piḍiyā* 'stool,' *बुर'वा* *bur'h'wā* 'old man' (long forms of *बात* *bāt*, *पीढ़ी* *piḍhī*, *बुरा* *būrā*) are frequently, though incorrectly, written *बतिबा* *bātiyā*, *पिदिबा* *piḍiyā*, *बुर'वा* *bur'h'wā*.

It will be seen from the examples given in illustration of these rules how intimately the latter are connected with many processes of derivation and inflexion. Careful attention to them alone will enable the student to determine the dictionary form of many words which in literature or conversation may be met with in some derived (see Chap. 7) or inflected form.

7.—EQUIVALENT FORMS OF NOUNS.

All nouns, whether substantives or adjectives, admit of various equivalent forms, *i.e.*, of various forms which do not differ appreciably in meaning. These forms are the *short*, *long*, and *redundant*.

The short form is the primary form, by which the word is generally known. It is also in most cases the only one admissible in good and literary language. Accordingly, as a rule, the short forms only will be given in this Dictionary. We shall occasionally add to them, in brackets, their corresponding long and redundant forms; but we shall not devote separate articles to the latter, except in those special cases where they are of equal or even greater currency than the short forms, or have acquired any distinct meaning. Hence, whenever they are not found specially mentioned, they should be looked up under their corresponding short forms. The following rough directions will enable the student to do this without any difficulty.

(a) The long forms of substantives are made by adding one of the suffixes *आ* *ā*, *या* *yā*, or *वा* *wā* (vulg. sometimes *र* *ṛ*, *यै* *yē*, *वै* *wē*) to the short form, the vowels of which, if long, are shortened. The short form, therefore, is found by detaching these suffixes, and, if necessary, lengthening the vowels. Thus the short forms of *मालिबा* *māliyā* 'gardener,' *घोर'वा* *ghor'wā* 'horse,' *घर'वा* *ghar'wā* 'house,' *पोथिबा* *pothiyā* or *पोथिबा* *pothiā* 'book,' *झू'वा* *ḍsuwā* or *झू'वा* *ḍsuā* 'tear,' are respectively *माली* *mālī*, *घोरा* *ghōrā*, *घर* *ghar*, *पोथी* *pōthī*, *झूँ* *ḍsū*.

(b) The long forms of adjectives are made similarly by adding the suffixes *का* *kā* or *का* *kkā* (*fem.* *की* *ki* or *की* *kki*) to their short forms. Thus the short forms of *बार'का* *bar'kā*, *मिथ'का* *miṭhākkā*, *भार'का* *bhārīkā*, *छोड़'की* *chhōḍ'ki* or *छोड़'की* *chhōḍ'kki*, are respectively *बार* *bar* or *बार* *barā*, *मिथ* *miṭh* or *मिथ* *miṭhā*, *भारि* *bhārī* or *भारी* *bhārī*, *छोड़* *chhōḍ* or *छोड़ी* *chhōḍī*.

* It is easy to see that the reason why the pronunciation *a* is not extended to other cases is the avoidance of ambiguity. If causal verbs were pronounced with *a*, they could not be distinguished from the corresponding primary verbs, which are rightly pronounced with *a*; e.g., the causal *मर'ल* *mār'ḷ* 'I beat,' if pronounced *मर'ल* *mar'ḷ*, would be indistinguishable from the primary verb *मर'ल* *mār'ḷ*, 'I died.' Similarly, if *गिर'ल* *gir'ḷāh* 'they fell' (see Chap. 9, A, 2) were pronounced *गिर'ल* *gir'lah*, it might be confounded with *गिर'ल* *gir'lah* (or rather *गिर'ल* *gir'ldāh*), 'you fell.'

(c) The redundant forms of substantives and adjectives are formed from their long forms precisely as long forms of substantives are formed from their short forms, viz., by adding वा *ā*, वा *yā* or वा *wā* to the long form. Thus the long forms of माँलिया *māliyawā* or (contracted) माँलीवा *māliwā*, गोरवा *ghorāuwā* (contracted for गोरवा *ghor'wawā*), बरवा *gharāuwā*, पोथिया *pothiyawā* or (contracted) पोथीवा *pothiwā*, आँसुवा *āsuawā*, are माँलिया *māliyā*, गोरवा *ghor'wā*, बरवा *ghar'wā*, पोथिया *pothiyā*, आँसुवा *āsuwā*, and the long forms of बड़का *baṛ'kawā* 'large,' मिठका *miṭhākk'wā* 'sweet,' भारिका *bhārikawā* 'heavy,' छोड़का *chhoṛ'kiyā* or छोड़िया *chhoṛākiyā* 'small,' are respectively बड़का *baṛ'kā*, मिठका *miṭhākkā*, भारिका *bhārikā*, छोड़की *chhoṛ'kī* or छोड़ी *chhoṛākkī*.

Of the short form of nouns ending in a silent वा *a* there are again two equivalent kinds, viz., a weak and a strong form. In Bihārī most nouns occur usually in the weak form only; a few, however, occur in the strong form only, and some in both the weak and strong forms. This Dictionary, of course, will follow herein the Bihārī usages; but as theoretically all nouns may take both forms, and as it can only be learnt by practice which of the two forms is used in the case of any particular noun, the following easy direction may be given:—

The strong form is made by substituting वा *ā* (*fem. ई i*) in the place of the final silent वा *a* of the weak form. The latter form, therefore, is found by detaching the final वा *ā* or ई *i* of the strong form. Thus—

	Weak.		Meaning.		Strong.
MASC.	... { गोर <i>ghōr</i> ...	...	... 'horse' ...	...	... गोर <i>ghōrā</i> .
	... { बड़ <i>baṛ</i> ...	...	... 'large' ...	...	... बड़ <i>baṛā</i> .
FEM.	... { गोर <i>ghōr</i> ...	...	... 'mare' ...	...	... गोर <i>ghōrī</i> .
	... { छोड़ <i>chhōṛ</i> ...	...	... 'small' ...	...	... छोड़ी <i>chhōṛī</i> .

A similar remark may be made regarding certain nouns ending in an imperfect ई *i* or short ई *i*, which in the Maithilī dialect admit of a weak and a strong form. These are: (1) verbal nouns in ई *i*; (2) abstract nouns in वा *āi*, and (3) nouns of agency in ई *i*. The strong form is made by substituting ई *i* in the place of the final ई *i* or ई *i* of the weak form. Both forms may be used indifferently, but the weak form is the more usual one. In this Dictionary we shall, as a rule, give both forms. Thus—

	Weak.	Meaning.	Strong.
VERBAL NOUN ...	... मारि <i>māri</i>	'beating'	मारी <i>māri</i> .
ABSTRACT ,, ...	... हलुकार <i>halukāi</i>	'lightness'	हलुकार <i>halukāi</i> .
NOUN OF AGENCY ...	... मानी <i>māni</i>	'proud'	मानी <i>māni</i> .

It should be noted here that many speakers nasalise the final syllable of long and redundant forms, so that we can have गोरवा *ghor'wā* as well as गोरवा *ghor'wā*, गोरवा *ghorāuwā* as well as गोरवा *ghorāuwā*, and so on.

In order to make the above perfectly plain, the following tables, which explain themselves, are here printed. A reference to them will enable the learner, when any one of the three forms (short, long, or redundant) are given, to find the other two.

Classification of Short Form.	Short Form.	Long Form.	Redundant Form.
Strong masculine noun in चा ā	घोटा <i>ghōṛā</i> , 'a horse'	घोटवा <i>ghor'vā</i>	{ बौतीवा <i>ghorāṭvā</i> बौतीवा <i>ghor'ṭvā</i> .
Tatsama maso. or fem. noun in वा ā	राजा <i>rājā</i> , 'a king'	राजन्ना <i>rāj'vā</i>	{ राजौवा <i>rāj'ṭvā</i> राजौवा <i>rāj'ṭvā</i> .
	सभा <i>sabhā</i> , 'an assembly'	सभन्ना <i>sabh'vā</i>	{ सभौवा <i>sabh'ṭvā</i> सभौवा <i>sabh'ṭvā</i> .
	घर <i>ghar</i> , 'a house'	घट्वा <i>ghar'vā</i>	{ बौतीवा <i>ghar'ṭvā</i> बौतीवा <i>ghar'ṭvā</i> .
Weak masculine noun in अ a silent	बात <i>bāt</i> , 'a word'	बातिवा <i>bāṭiyā</i> or बांतिवा <i>bāṭiā</i>	बांतिवा <i>bāṭiyā</i> or बांतीवा <i>bāṭiā</i> .
Weak feminine noun in ए e silent	भाड़ी <i>māṭi</i> , 'a gardener'	भाड़िवा <i>māṭiyā</i> or भांड़िवा <i>māṭiā</i>	भांड़िवा <i>māṭiyā</i> or भांड़ीवा <i>māṭiā</i> .
Any maso. or fem. noun in इ i or ई ī	पोथी <i>pōthī</i> , 'a book'	पोथिवा <i>poṭhiyā</i> or पोथिवा <i>poṭhiā</i>	पोथिवा <i>poṭhiyā</i> or पोथीवा <i>poṭhiā</i> .
Any maso. or fem. noun in उ u or ए ē	नाज <i>nāj</i> , 'a barber'	नांजवा <i>nāj'vā</i> , नांजवा <i>nāj'vā</i> , or नौचा <i>nāūā</i>	नांजवा <i>nāj'vā</i> or नौचा <i>nāūā</i> .
Any masculine adjective	मीठ <i>miṭh</i> or मीठा <i>miṭhā</i> , 'sweet'	मिठन्का <i>miṭh'kā</i>	मिठन्का <i>miṭh'kā</i> .
		मिठका <i>miṭhākā</i>	मिठका <i>miṭhākā</i> .
Any feminine adjective	मीठ <i>miṭh</i> or मीठी <i>miṭhi</i> , 'sweet'	मिठकी <i>miṭh'ki</i>	मिठकी <i>miṭh'ki</i> .
		मिठकी <i>miṭhākki</i>	मिठकी <i>miṭhākki</i> .

Table showing the corresponding Short Forms of all possible Long Forms of Nouns and Adjectives in Bihārī.

Termination of Long Form.	Long Form.	Short Form.	Classification of Short Form.
... 'ad	घोस्वा <i>ghor'ud</i>	घोरा <i>ghorā</i> , 'a horse'	Strong masculine noun in अ <i>a</i> .
...	राजस्वा <i>rāj'ud</i>	राजा <i>rājā</i> , 'a king'	...
...	सभास्वा <i>sabh'ud</i>	सभा <i>sabhā</i> , 'an assembly'	...
...	घरस्वा <i>ghar'ud</i>	घर <i>ghar</i> , 'a house'	...
...	बातिसा <i>bāṭiyā</i>	बात <i>bāt</i> , 'a word'	...
...	बातिसा <i>bāṭiā</i>	...	...
...	मास्विसा <i>māṣiyā</i>	मास्वी <i>māṣī</i> , 'a gardener'	...
...	मास्विसा <i>māṣiā</i>	...	...
...	पोस्विसा <i>poṭhiyā</i>	पोस्वी <i>pōṭhī</i> , 'a book'	...
...	पोस्विसा <i>poṭhiā</i>	...	...
...	नास्विसा <i>nāṣiyā</i>	नास्वी <i>nāṣī</i> , 'a barber'	...
...	नास्विसा <i>nāṣiā</i>	...	...
...	नीसा <i>nīṣiā</i>	...	...
...	मिस्विसा <i>mīṣh'kā</i>	मिस्वी <i>mīṣh</i> or <i>mīṣhā</i> , 'sweet'	...
...	मिस्विसा <i>mīṣh'kā</i>	...	...
...	मिस्वी <i>mīṣh'ki</i>	...	...
...	मिस्वी <i>mīṣh'ki</i>	...	...

Table showing the corresponding Short Forms of all possible Redundant Forms of Nouns and Adjectives in Bilāri.

[illegible]

8.—FEMININE GENDER OF ADJECTIVES.

Our treatment of the feminine gender of adjectives (including participles used as adjectives) requires a word of explanation. The matter is not entirely free from difficulties, and the methods of treatment hitherto adopted are in some respects calculated to mislead the student.

Adjectives may be used in three different ways: either *attributively*, as in *सुन्दर नारी* *sundar nārī* 'a fair woman;' or *predicatively*, as in *इ नारी सुन्दर वा* *i nārī sundar vā* 'this woman is fair;' or *substantively*, as in *हे सुन्दरी हूँ* *sundarī hūṁ* 'oh fair one'! In the two first cases the adjective is used in its proper adjectival sense; in the third case it has become, to all intents and purposes, a substantive, and it should be added that in this substantival sense an adjective is only used when it expresses a person.

Besides this three-fold usage, there is another circumstance which affects the question of the gender of adjectives; namely its origin, whether it is a tatsama (*i.e.* Sanskritic) or a tadbhava (*i.e.* Prākritic) word (see Chap. 11).

For all practical purposes the following five rules will accurately represent the whole state of the matter:—

- (1) All adjectives, whether tatsama or tadbhava, when used as substantives, must be inflected in the feminine form whenever they refer to a female person or personification.

Thus, tadbh., *हे पियारी हूँ* *piyārī hūṁ* or *पियारि* *piyārī* 'O beloved one,' *अकाली* *akalī* or *अकलि* *akalī* 'a foolish one' (*e.g.*, Chan. *अकलिक बिपति* *akalik bipati* 'the distress of the foolish woman;' see s.v.), *परोसिनी* *parosinī* or *परोसिनि* *parōsinī* 'a female neighbour'; tats., *सुन्दरी* *sundarī* or *सुन्दरि* *sundarī* 'a fair one' (Bid. 12, 1), *सुमुखी* *sumukhī* or *सुमुखि* *sumukhī* 'a friendly one' (Bid. 7, 1), *मानिनी* *mānini* or *मानिनि* *mānini* 'a proud one' (Bid. 50, 1), *बुधिमती* *budhimatī* or *बुधिमनि* *budhimatī* 'a wise one.' These correspond, respectively, to the masculine tadbh. *पियारा* *piyārā* or *पियार* *piyār*, *अकल* *akal*, *परोसी* *parōsī*; tats. *सुन्दर* *sundar*, *मानि* *māni* or *मानि* *māni*, *बुधिमान* *budhimān*. It will be noticed that the feminines are most variously formed. We shall therefore add the substantive feminine form (printed *subst. f.*) in every case in which the nature of the adjective admits of its being used as a substantive. At the same time the following broad rules may be given:— tatsama adjectives form their feminine as in Sanskrit; tadbhava adjectives in *वा ā* and in silent *वा a* have a feminine in *इ ई*; tadbhava adjectives in *इ ई* form as a rule their feminine in *इनी īnī*; tadbhava adjectives in *अ ऋ*, as a rule, remain the same in the feminine; finally in Maithilī, and in poetry generally, any feminine may end in *इ ई* instead of *इ ई*.

- (2) All tatsama adjectives, when used as proper adjectives (whether attributively or predicatively), are not inflected in the feminine; but their masculine form is used, whether the noun to which they refer be masculine or feminine.

Thus, attributively, *सुन्दर चुनरी* *sundar chun'ri* 'a beautiful veil' (Hb., 5, 44, masc. *सुन्दर* *sundar*), *रसमय बानी* *ras'may bānī* 'a sweet word' (Bid. 33, 6, masc. *रसमय* *ras'may*), *हरखित रानी* *har'khit rānī* 'the happy queen' (Hb. 3, 3, masc. *हरखित* *har'khit*, Skr. *हर्षित* *harṣita*), *कोमल कामिनी* *kōmal kāmīnī* 'a pretty woman' (Bid. 22, 8, masc. *कोमल* *komal*); predicatively, *रङ्ग-भूमि भेल अति परचण्ड* *rang-bhūmī bhel ati par'chanḍ* 'the arena was very vast' (Hb. 9, 5, masc. *परचण्ड* *par'chanḍ*), *अधिक भेल लाज* *adhik bhel lāj* 'great was the shame' (Bid. 27, 1, masc. *अधिक* *adhik*). Exceptionally (especially in Maithilī) instances of the use of the feminine form of tatsama adjectives do occur; *e.g.*, attributively, *गुनमति नारि* *gun'matī nārī* 'a virtuous woman' (Bid. 64, 7), and predicatively, *धरनी बेबाकुलि भेल* *dhar'nī beākuli bhel* 'the earth was distressed' (Hb. 1, 6). But they are so rare that they may safely be disregarded for

the purposes of the above given practical rule.* In this Dictionary, therefore, we shall mark all tatsama adjectives as being of common gender (printed *com. gen.*), at the same time noting in brackets the occurrence of any exceptional feminine form.

- (3) All tadbhava adjectives ending in **आ ā**, when used as proper adjectives, (whether attributively or predicatively), must form their feminine in **ई i**.

Thus attributively **जोडी नारी chhōḍī nārī** 'a little woman' (masc. **जोडा chhōḍā**), **जनक-सुता अकेली janak-sutā akēlī** 'the daughter of Janak alone' (Rām., Ar., ch. 26, 2; masc. **अकेला akēlā**); predicatively, **इ बात बहुत मीठी बा i bāt bar miṭhī bā** 'this thing is very pleasant' (masc. **मीठा miṭhā**). The following passage of the Gītābālī (A. 82, 1) contains an example of both the second and third rules:—**राम-भगति करन सुगम, सुगम जोडी लगति Rām-bhagatī karat sugam** (tats.), **sunat miṭhī** (tadbh.) **lagatī** 'devotion to Rām is easy to exercise and pleasant to be told.' It should be added, however, that owing to the fact that in the dialects of Bihārī (especially in Maithilī) these adjectives are more commonly used in their weak form terminating in silent **अ a**, their feminine (as will be noticed below) usually ends in **ई i**. Thus in the place of the strong form masculine **जोडा chhōḍā**, **अकेला akēlā**, the Bihārī commonly has **जोड chhōḍ**, **अकेल akēl**, with the feminines **जोडि chhōḍī**, **अकेलि akēlī** (e.g., Bid. 30, 3, **बिलासिनि जोडि bilāsini chhōḍī** 'the little bride,' Rām., Ut., chh. 5, 19, **बेलि अकेलि bēlī akēlī** 'a single creeper').

- (4) All tadbhava adjectives ending in **इ i** or **ई i**, and in **उ u** or **ऊ ū**, are of common gender.

Thus, masc. **भारी पथल bhārī pathal** 'a heavy stone,' or fem. **भारी बात bhārī bāt** 'an important matter'; again masc. **झगड़ालू जन jhag'ṛālū jan** 'a quarrelsome person,' or fem. **झगड़ालू नारी jhag'ṛālū nārī** 'a quarrelsome woman.'

- (5) The tadbhava adjectives terminating with a silent **अ a** are now commonly treated as being of common gender.

Originally they always possessed a feminine form in **इ i**, whether they were used attributively or predicatively; and this usage prevails almost uniformly in the older literature of all the Bihārī dialects; e.g., in the Bais'wārī Rāmāyan of Tul'sī Dās, in the Maithilī songs of Bidyāpatī, and Haribans of Man'bōdh, etc. Indeed in the Maithilī dialect the use is exceptionally extended even to tatsama adjectives in silent **अ a** (see footnote*). Thus, tadbhava, attributively, **बड़ बगवन्धि नारि baṛ ag'lahī nārī** 'a very vicious woman' (Hb. 2, 30, masc. **बड़ बगवन्ध बाग ag'lah**), **बड़ अनुमनि बणि baṛ anumani sakhī** 'a very melancholy (female) friend' (Bid. 84, 1, masc. **बड़ अनुमन बाग anumani**); **बिलासिनि जोडि bilāsini chhōḍī** 'little bride' (Bid. 30, 3, masc. **जोड chhōḍ**), **बेलि अकेलि bēlī akēlī** 'a single creeper' (Rām., Ut., chh. 5, 19, masc. **अकेल akēl**), **ऐसन अपड āsanī jhapaf** 'such a swoop' (Sal. 7, masc. **ऐसन āsan**), **ढेड़ चालि ḍēṛhī chālī** 'false step' (B. Gr., I, Introd., fable 11, masc. **ढेड़ ḍēṛh**); again tatsama, **दुष्ट जाति dushṭ jāti** 'a vile caste' (Hb. 9, 33, masc. **दुष्ट dushṭ**); and predicatively, **सुमुखि नह जोर sumukhī na hōi** 'she was not friendly' (Bid. 80, 2, masc. **सुमुख sumukh**), **परापगनि बलि नारि parāp'tī aṣṭī nārī** 'the woman had arrived' (Hb. 10, 1, masc. **परापगन parāp't**).† The practice, however, is not uniform; exceptions of the use of the masculine instead of the feminine occasionally occur; e.g., **प्रधान रमनि ehan ramani** 'such a woman' (Bid. 17, 5), **केहन सुराजी kehan sur'khi** 'what a beauty!' (Sal. 7). The latter fashion of dropping the use of the feminine form extended more and more in later times, till in the present day the feminine form is almost entirely abandoned, the masculine form

* A rough calculation of the occurrence of tatsama adjectives in the songs of Bidyāpatī and the Haribans of Man'bōdh shows that among a total of 45 cases of such adjectives in construction with feminine nouns, the feminine form is only used nine times, while the masculine occurs 36 times.

† It should be noted that some of the feminines of tatsama adjectives are not tatsama feminines, as they should be; thus, Maithilī has **दुष्टि dushṭī** for Skr. **दुष्टā dushṭā**. This hybridism of such Maithilī forms shows that the latter are anomalous forms made by a false analogy.

being used equally with reference to masculine and feminine nouns.* It is only in the Maithili dialect that the feminine is still occasionally used both in prose and poetry, but in the other Bihārī dialects it may now be said to be practically unknown except in poetry. In any case, it should be noted that whenever the feminine form is used, its final *ṛ* has the sound of the imperfect *i* (see Chap. 2, and Mth. Gr. §§ 7, 43, 44). Under these circumstances, we shall, in this Dictionary, describe the tadbhava adjectives which terminate with silent *a* as being of common gender. At the same time we shall note in brackets any feminine in *ṛ i* which we may have met with in literature.

For convenient reference we here add a list of typical examples illustrating our system of treating the feminine gender of adjectives:—

- (1) *Tuls. adj.*, (rules 1 and 5); *e.g.*—

अक्रित *akrit*, *adj. com. gen.*, not done.

अकलक *akalayk*, *adj. com. gen.*, (*subst. f.* अकलका *akalaykā*), blameless.

बिमुख *bimukh*, *adj. com. gen.*, (*old Mth. and poet. f.* बिमुक्ख *bimukhḷ*, *subst. f.* बिमुक्खी *bimukhi* or *Mth. and poet. बिमुक्खि bimukhḷ*), unfriendly.

- (2) *Tadbh. adj. in ऋ* (rules 1 and 3); *e.g.*—

अकरा *ak'rā*, (*f.* अकरा *ak'rī*), *adj.*, dear.

- (3) *Tadbh. adj. in ॠ or ॡ* (rules 1 and 4); *e.g.*—

भारी *bhārī*, (*Mth. and poet. भारि bhārī*), *adj. com. gen.*, heavy.

परोसी *parōsī*, *adj. com. gen.*, (*subst. f.* परोसिनी *parosinī* or *Mth. and poet. परोसिनि parōsinī*), neighbouring.

- (4) *Tadbh. adj. in अ* (rules 1 and 5); *e.g.*—

अकेल *akēl*, *adj. com. gen.*, (*old poet. f.* अकेलि *akēli*), alone.

अकल *akal*, *adj. com. gen.*, (*subst. f.* अकली *akalī* or *Mth. and poet. अकलि akalī*), foolish.

9.—CONJUGATIONAL TERMS AND TABLES.

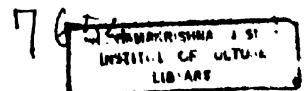
As there are considerable differences between the names given to the tenses of verbs by the various grammarians, it has been necessary to adopt one system for ourselves. We therefore give below the verb of √ देख *dēkh* 'see,' conjugated throughout all its various forms with the name which we have adopted for each tense prefixed to each.

The radical tenses are conjugated in full, and after them is given a list of the principal parts of all the various auxiliary verbs used in Bihārī. Then follow the various periphrastic tenses, the first person singular of each being given as sufficient for all practical purposes.

It will be observed that there are six columns for each tense. The first gives the forms current in Maithili, then follow in order Magahī, Eastern Bhoj'pūrī, Western Bhoj'pūrī, the old Western Bihārī or Bais'wārī of the Rāmāyan, and finally the corresponding forms in Hindi for the sake of comparison and ready reference.

There are in all these dialects (especially in Maithili and Magahī) many optional forms, which for want of space are not here given. These can all be learned, so far as Western Bhoj'pūrī is concerned, from Dr. Hœrnle's Gaudian Grammar, and for the other dialects from Mr. Grierson's Maithili Grammar published by the Asiatic Society of Bengal, and from the same author's Seven Grammars of the Bihār Dialects published by the Government of Bengal.

* Strictly speaking, the process was this: the final *ṛ i* of the fem. form became at first the imperfect sound of *i*, and lastly it was indistinguishable from a silent *a*, and thus the feminine of an adjective became practically identical with its masculine form (see Chap. 2). It will thus be seen that though an adjective ending in silent *a*, when it qualifies a feminine noun, is in outward appearance masculine, yet originally it was, and in intention it still is, feminine.



A. - RADICAL AND PARTICIPIAL TENSES.

INDICATIVE MOOD.

1. Present: 'I see,' &c.

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindī.
Singular ...	1st	Wanting.	Wanting.	देखौं dekhāō.	देखौं dekhāō.	Wanting.	Wanting.
	2nd			देखे dekhālē.	देखे dekhālē.		
	3rd			देखा dekhālā.	देखा dekhālā.		
Plural ...	1st	Wanting.	Wanting.	देखीया dekhilā.	देखीया dekhilā.	Wanting.	Wanting.
	2nd			देखें dekhālā.	देखें dekhālā.		
	3rd			देखन dekhālan.	देखन dekhālan.		

2. Preterite: 'I saw,' &c.

Singular ...	1st	Wanting.	देखौं dekh'ā.	देखौं dekh'ā.	देखौं dekh'ā.	देखौं dekh'ā.	देखा dekhā.
	2nd		देखौं dekh'ā.	देखौं dekh'ā.	देखौं dekh'ā.	देखौं dekh'ā.	देखा dekhā.
	3rd		देखन dekh'lak.	देखन dekh'lak.	देखन dekh'lak.	देखन dekh'lak.	देखा dekhā.
Intr. 'he fell'	3rd sing.	गिरा giral; 3rd pl. गिरा- [गिर gir'āh.	गिरा giral; 3rd sing. गिरा giral.	गिरा giral; 3rd sing. गिरा giral.	गिरा giral; 3rd sing. गिरा giral.	गिरा giral; 3rd sing. गिरा giral.	गिरा giral; 3rd sing. गिरा giral.
	1st	देख देखल, देखल [dekh'āh.	देखौं dekh'ā.	देखौं dekh'ā.	देखौं dekh'ā.	देखौं dekh'ā.	देखा dekhā.
	2nd	देख देखल, देखल [dekh'āh.	देखौं dekh'ā.	देखौं dekh'ā.	देखौं dekh'ā.	देखौं dekh'ā.	देखा dekhā.
Plural ...	3rd	देखल देखल [dekh'āh.	देखन dekh'lan.	देखन dekh'lan.	देखन dekh'lan.	देखन dekh'lan.	देखा dekhā.

PRETERITE INDICATIVE.

Singular ... { 1st 3rd }	Wanting.	{ } Wanting.	Wanting.	Wanting.
		{ } $\left\{ \begin{array}{l} \text{ହେ} \text{ hālā.} \\ \text{ହେ} \text{ hāl.} \end{array} \right\}$		

FUTURE INDICATIVE.

Singular ... { 1st 3rd }	ହେ hāb. ହେ hēāt, ହେ hāt.	Wanting.	Wanting.	{ } Wanting. ହେ hēaihai.
		{ } $\left\{ \begin{array}{l} \text{ହେ} \text{ hāb.} \\ \text{ହେ} \text{ hēāt, ହେ} \text{ hāt.} \end{array} \right\}$		

✓ ହୋ ho.

FUTURE INDICATIVE.

Singular ... { 1st 3rd }	ହୋବ hōb. ହୋତ hōt.	ହୋବ hōb. ହୋତ hōt, ହୋତ hōi.	ହୋବ hōb. ହୋତ hōi.	ହୋବ hōb. ହୋତ hōi.	{ } Wanting. ହୋବ hōb. ହୋତ hōt.

PRESENT CONJUNCTIVE.

Singular ... { 1st 3rd }	ହୋବ hōb. ହୋତ hōt.	ହୋବ hōb. ହୋତ hōt, ହୋତ hōi.	ହୋବ hōb. ହୋତ hōi.	ହୋବ hōb. ହୋତ hōi.	{ } Wanting. ହୋବ hōb. ହୋତ hōt.

PRETERITE CONJUNCTIVE.

Singular ... { 1st 3rd }	ହୋବ hōb. ହୋତ hōt.	ହୋବ hōb. ହୋତ hōt, ହୋତ hōi.	ହୋବ hōb. ହୋତ hōi.	ହୋବ hōb. ହୋତ hōi.	{ } Wanting. ହୋବ hōb. ହୋତ hōt.

PAST PARTICIPLE.

Singular ... { 1st 3rd }	ହୋବ hōb. ହୋତ hōt.	ହୋବ hōb. ହୋତ hōt, ହୋତ hōi.	ହୋବ hōb. ହୋତ hōi.	ହୋବ hōb. ହୋତ hōi.	{ } Wanting. ହୋବ hōb. ହୋତ hōt.

अछ *achh.*

PRESENT INDICATIVE.

Number.	Person.	Maithili.	Magahi.	East Bhoj pūri.	West Bhoj pūri.	Rāmāyan.	High Hind.
Singular ... {	1st	अछि <i>chhi.</i>	} Wanting.	} Wanting.	} Wanting.	} Wanting.	} Wanting.
	3rd	अछि <i>achhi, अछि.</i>					

Pres. Part. in Mth. & Bh. अछैत *achhāit*; in Rām. अछत *achhat.*

PRETERITE INDICATIVE.

Singular ... {	1st	अछै <i>chhatāhū.</i> अछ <i>chhat.</i>	} Wanting.	} Wanting.	} Wanting.	} Wanting.	} Wanting.
	3rd						

✓ अछि *thi.*

PRESENT INDICATIVE.

Singular ... {	1st	अछै <i>thikāhū.</i> अछि <i>thikāh.</i>	} Wanting.	} Wanting.	} Wanting.	} Wanting.	} Wanting.
	3rd						

PRETERITE INDICATIVE.

Singular ... {	1st	} Wanting.	} Wanting.	} Wanting.	} Wanting.	} अछि <i>thā.</i> अछि <i>thā.</i>
	3rd					

✓ रह *rah.*

PRETERITE INDICATIVE.

Singular ... {	1st	रहै <i>rahi.</i> रहै <i>rahāu.</i>	} Wanting.	} रहै <i>rah'ū,</i> रहै <i>rah'ū.</i>	} रहै <i>rahē,</i> रहै <i>rah.</i>	} Wanting as an auxiliary.
	3rd					

10. Imperfect : ' I was seeing,' &c.

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindi.
Singular ...	1st { Open ...	देखै रहै dekh'le chhālāh.	देखै रहै dekh'le halā.	देख रहौ (रौ) dekh'rah'le (rah'le).	देख रहौ dekh'rah'le.	देख रहै dekh'rah'le.	देख रहा dekh'ra hā.
	1st { Contracted ...	देखै रहै dekh'le chhālāh.	देखै रहै dekh'le halā.	देख रहौ dekh'rah'le.	देख रहौ dekh'rah'le.	देख रहै dekh'rah'le.	देख रहा dekh'ra hā.

11. Durative Future : ' I shall be seeing,' &c.

Singular ...	1st	देखै रहै dekh'le chhālāh.	देखै रहै dekh'le hālā.	देख रहौ dekh'rah'le.	देख रहौ dekh'rah'le.	देख रहै dekh'rah'le.	देख रहा dekh'ra hā.
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12. Perfect : ' I have seen,' &c.

Singular ...	Trans. direct	देखै रहै dekh'le chhālāh.	देखै रहै dekh'le hālā.	देख रहौ dekh'rah'le.	देख रहौ dekh'rah'le.	देख रहै dekh'rah'le.	देख रहा dekh'ra hā.
	Intrans. direct	देखै रहै dekh'le chhālāh.	देखै रहै dekh'le hālā.	देख रहौ dekh'rah'le.	देख रहौ dekh'rah'le.	देख रहै dekh'rah'le.	देख रहा dekh'ra hā.
	Trans. and in-trans. indirect.	देखै रहै dekh'le chhālāh.	देखै रहै dekh'le hālā.	देख रहौ dekh'rah'le.	देख रहौ dekh'rah'le.	देख रहै dekh'rah'le.	देख रहा dekh'ra hā.

13. Pluperfect : ' I had seen,' &c.

Singular ...	1st { Direct ...	देखै रहै dekh'le chhālāh.	देखै रहै dekh'le hālā.	देख रहौ dekh'rah'le.	देख रहौ dekh'rah'le.	देख रहै dekh'rah'le.	देख रहा dekh'ra hā.
	1st { Indirect ...	देखै रहै dekh'le chhālāh.	देखै रहै dekh'le hālā.	देख रहौ dekh'rah'le.	देख रहौ dekh'rah'le.	देख रहै dekh'rah'le.	देख रहा dekh'ra hā.

14. Future Exact : ' I shall have seen' or ' I may have seen,' &c.

Singular ...	1st { Direct ...	देखै रहै dekh'le chhālāh.	देखै रहै dekh'le hālā.	देख रहौ dekh'rah'le.	देख रहौ dekh'rah'le.	देख रहै dekh'rah'le.	देख रहा dekh'ra hā.
	1st { Indirect ...	देखै रहै dekh'le chhālāh.	देखै रहै dekh'le hālā.	देख रहौ dekh'rah'le.	देख रहौ dekh'rah'le.	देख रहै dekh'rah'le.	देख रहा dekh'ra hā.

15. Future Conditional: (*If*) 'I be seeing,' &c.

Singular	...	1st	...	देखत दोन <i>dekhāt dōn</i> .	देखत दोऊँ <i>dekhāt dōū</i> .	देखत दोऊँ <i>dekhāt hōū</i> .	देखत दोऊँ <i>dekhāt hōhō</i> .	देखत दोऊँ <i>dekhāt hōhō</i> .	देखत दोऊँ <i>dekhāt hōhō</i> .
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16. Durative Present Conditional: '(If) I were seeing,' &c.

Singular ...	1st	...	द्वैतेत शोरसडं <i>dekhāṭ</i> [hōṭāhā.]	द्वैतेत शोम् <i>dekhāṭ hōiṭ.</i> , द्वैतेत शोरनो <i>dekhāt</i> [hōiṭō.]	द्वैतेत शोनो <i>dekhāt hōiṭ.</i>	द्वैतेत शोना <i>dekh'ā hōiṭ.</i>
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17. **Future Exact Conditional:** '(If) *I have seen*,' &c.

Singular ...	1st	... देखें देखे देखो देखो <i>dekh'ē dekh'e dekho dekh'o</i>	१ देखा दो <i>dekhā dō.</i>
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18. **Second Preterite Conditional:** '(If) I had seen,' &c.

Singular ...	1st	...	देखणें देख'ले [hoitāhā.]	देखणें देख'ले [hōiō.]	देखा दोना dēkhā donā.
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D.—PARTICIPLES.

1. Present: 'seeing.'

Singular ...	Masculine	...	देवेन <i>dekhānt.</i>	देवेन <i>dekhānt.</i>	देवेन <i>dekhāt.</i>	देवेन <i>dekhāt.</i>	देवमा <i>deh'mā</i> .
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2. Past: 'seen.'

Singular ...	Masculine	... देखू	देखू dekhū.	देखू देखू देखू.	देखा dekhā.
					[dekhil.]

E.—VERBAL NOUNS AND THEIR DERIVATIVES.

1. First Verbal Noun : 'the act of seeing.'

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Ramāyan.	High Hindi.
Singular ...	Direct	देखि देखि, देख देख.	देख देख.	देख देख.	देखे देखे, देख देख.	देखि देखि, देख देख.	देखि देखि, देख देख.
	Oblique	देखे देखै, देख देखै.	देखे देखे.	देखे देखे.	देखे देखै, देख देखै.	देख देखे, देख देखै.	देख देखे, देख देखै.

2. Second Verbal Noun : 'the act of seeing.'

Singular ...	Direct	देख देख.	देख देख.	देख देख.	देख देख.	देख देख.	देख देख.
	Oblique	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.

3. Third Verbal Noun : 'the act of seeing.'

Singular ...	Direct	देख देख.	देख देख.	देख देख.	देख देख.	देख देख.	देख देख.
	Oblique	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.

4. Conjunctive Participle : 'having done the act of seeing,' 'having seen.'

Singular ...	Direct	देखि देखि, देख देख, (कर) [kar].	देख देख, (कर) [kar].	देख देख, (कर) [kar].	देख देख, (कर) [kar].	देख देख, (कर) [kar].	देख देख, (कर) [kar].
	Oblique	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.

5. Noun of Agency : 'a doer of the act of seeing,' 'one who sees.'

Singular ...	Direct	देख देख, देख देख.	देख देख, देख देख.	देख देख, देख देख.	देख देख, देख देख.	देख देख, देख देख.	देख देख, देख देख.
	Oblique	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.	देख देखै, देख देखै.

10.—TREATMENT OF THE SO-CALLED ROOTS IN 𑂔𑂱.

There is a large number of roots* which it has been customary to treat as ending in 𑂔𑂱 *a*. By far the largest number of these roots belong to causal verbs; e.g., 𑂔𑂱 *karā* 'cause to do,' 𑂔𑂱 *banā* 'make.' But a few of them are primitive roots; such as 𑂔𑂱 *pā* 'get,' 𑂔𑂱 *gā* 'sing,' 𑂔𑂱 *khā* 'eat,' etc.

These roots are divided into two classes by a very characteristic difference, namely that, when inflected, some roots insert 𑂔𑂱 *b* (in Maithili, or 𑂔𑂱 *w* in the other dialects, see Chap. 4, *d*, 2), while others interpose 𑂔𑂱 *y*, between the root and its inflectional termination. The reason of this difference is a simple one. The element 𑂔𑂱 *b* of one class of roots is organic, representing an ancient 𑂔𑂱 *p*, which in the Sanskrit or Pāli formed part of the root; on the other hand the element 𑂔𑂱 *y* of the other class of roots is inorganic, being a modern—merely euphonic—insertion. The influence of this difference on the inflection of the two classes of roots is very important, causing as it does nearly the whole of the inflections of one class to differ considerably from those of the other class. It becomes, therefore, very desirable to distinguish the two classes by some outward mark. Accordingly we have, in this Dictionary, adopted the following system: all roots which take the organic 𑂔𑂱 *b* we shall spell with a final 𑂔𑂱 *b*, while all roots which insert the euphonic 𑂔𑂱 *y* will be spelt with final 𑂔𑂱 *ā*. To the former class belong all causal roots and the three primitive roots 𑂔𑂱 *āb* 'come,'† 𑂔𑂱 *gāb* 'sing,' and 𑂔𑂱 *pāb* 'get.' To the latter class belong all other primitive roots, such as 𑂔𑂱 *aghā* 'be satiated,' 𑂔𑂱 *khā* 'eat,' 𑂔𑂱 *ghab'rā* 'be confused,' etc. Thus the final 𑂔𑂱 *b* of the √ 𑂔𑂱 *pāb* 'got' corresponds to the final radical 𑂔𑂱 *p* of the Sanskrit √ 𑂔𑂱 *prāp*, and the final 𑂔𑂱 *b* of the causal √ 𑂔𑂱 *karāb* 'cause to do,' to the suffixal 𑂔𑂱 *p* of the Pāli causal √ 𑂔𑂱 *kārāpi*. On the other hand the √ 𑂔𑂱 *khā* 'eat' is not spelt with 𑂔𑂱 *b*; for it corresponds to the Sanskrit √ 𑂔𑂱 *khād*, Prākṛit √ 𑂔𑂱 *khā*, where the final organic 𑂔𑂱 *d* is elided by a Prākṛit phonetic law and, for the sake of euphony, replaced by the semivowel 𑂔𑂱 *y* before certain inflexional terminations.

It may be here explained that the element 𑂔𑂱 (which, it should be remembered, is a semiconsonant, its sound being intermediate between *b* and *v*, see Chap. 4, *d*), has a tendency to be vocalised into 𑂔𑂱 *o* or 𑂔𑂱 *u*. Similarly the element 𑂔𑂱 *y* has a tendency to be vocalised into 𑂔𑂱 *e* or 𑂔𑂱 *i*, or even to be elided altogether. It is this circumstance which mainly gives rise to the wide divergences between the inflections of the two classes of roots. It may also be added that owing to the action of false analogy there is a tendency in certain tenses (notably in the future indicative) to assimilate the inflection of the *b*-class of roots to that of the *y*-class. This is, however, not the place to enter into grammatical details, for a statement of which we must refer the reader to Mr. Grierson's Bihārī Grammars, especially to Chapters VIII, X, and XI of Part II, Bhoj'pūrī dialect.

* We have adopted the now not uncommon practice of indicating a language root by the mathematical radical symbol √. We use the term 'root' in the sense of the constant element in any series of sense-related words. Thus in the Bihārī words *bōl-i*, 'speech,' *bōl-āḥaṭ*, 'calling,' *bōl-ab*, 'speaking,' *bōl-at*, 'speaking,' *bōl-al*, 'spoken,' *bōl-m*, 'he speaks,' etc., the constant element *bōl* is the root; the remainder are suffixes, and vary according to the meaning which is to be expressed by the root. (See Dr. Harnle's H. R., p. 33, Reprint, p. 1.)

† The root 𑂔𑂱 *āb* is peculiar, inasmuch as its 𑂔𑂱 *b* is not organic. It probably comes from the Skr. √ 𑂔𑂱 + 𑂔𑂱 (see Dr. Harnle's H. R., p. 41, Reprint, p. 9). It is evidently formed by false analogy with the √ 𑂔𑂱 *pāb*, the inflection of which it generally follows, except in the past participle and in the tenses derived therefrom, in which it has 𑂔𑂱 *āḥ*, thus reverting to its original character of a √ 𑂔𑂱 *d*. The case of the √ 𑂔𑂱 *gāb* is similar. It may correspond to a Skr. denominative (or causal) √ 𑂔𑂱 *gāpi*, but it is more probably another instance of false analogy, √ 𑂔𑂱 *gāb* being formed after √ 𑂔𑂱 *pāb*, the inflection of which it follows throughout.

The following examples will illustrate both the radical difference of the two classes and the importance of its bearing on their inflection :—

ROOT FORM.		REGULAR INFLECTION.			IRREGULAR.
Modern.	Ancient.	3rd Pers. Pres. Sing.	Pres. Part.	Past. Part.	1st Pers. Fut.
पाप <i>pāb</i>	Skr. पाप् <i>prāp</i>	पापति <i>pābuthi</i>	पापित <i>pābāt</i>	पापोक्त <i>pāol</i>	पाप्स्य <i>pāēb</i>
कराब <i>karab</i>	Pā. कारापि <i>kārāpi</i>	कराबति <i>karābathī</i>	करापित <i>karābāt</i>	करापोक्त <i>karāol</i>	कराप्य <i>karāēb</i>
का <i>kā</i>	Pr. का <i>kā</i>	काति <i>kāthī</i>	कारत <i>kāit</i> (for कायत <i>khayat</i>)	कात <i>kāel</i>	काप्स्य or काय <i>kāēb or kāb</i>

II.—THE TERMS TATSAMA AND TADBHAVA.

Omitting words of entirely foreign origin which have been adopted into the Gaudian languages, such as the English words टिकट *ṭikaṭ* 'ticket,' रेल *rēl* 'railway,' or the Arabic जुलम *julam*, i.e. ظلم 'oppression,' the Persian جلدی *jal'dī*, i.e. جلدی 'quickly,' the vocabularies of those languages are of Aryan origin.* All foreign words will, in this Dictionary, be indicated by the collective term *Anyadēshaja*.

The Aryan portion of the vocabulary may be divided into two, on the whole, very clearly distinguishable classes, which are now commonly known by the names of *tatsama* and *tadbhava*, given to them by the native grammarians. *Tadbhava* words are those which have descended into the modern vernaculars from Prākṛit sources, while *tatsama* words are those which have been borrowed direct from the Sanskrit to supply real or fancied deficiencies in the vocabulary.

Tatsama means 'having the same form as in Sanskrit,' *tadbhava* means 'being essentially, though not in form, the same as in Sanskrit.' These meanings of the two terms afford a rough and ready test for distinguishing the two classes of words. Thus राय *rāy* 'king,' बहू *bhū* 'brother,' क्षेत्र *khēt* 'field,' दक्षिण *dakhin* 'right,' आज्ञा *ājñā* 'command,' are *tadbhavas*; while राजा *rājā* 'king,' भ्राता *bhrātā* 'brother,' क्षेत्र *khēt* 'field,' दक्षिण *dakhin* 'right,' आज्ञा *ājñā* or अज्ञा *agyā* 'command,' are *tatsamas*, the latter set being in Sanskrit राजा *rājā*, भ्राता *bhrātā*, क्षेत्र *kshētram*, दक्षिण *dakṣiṇah*, आज्ञा *ājñā*.

A similar division of words of Latin origin may be made in the English language; for example, *honour*, *ransom*, are *tadbhavas* derived from Latin through French, while *honor*, *redemption*, are *tatsamas* borrowed direct from the Latin.†

It should not be thought that a *tatsama* must be absolutely the same as in Sanskrit. On the contrary, *tatsamas* exhibit the most various grades of divergence from their Sanskrit equivalents, and only a small number of them are really absolutely the same as in Sanskrit. To the latter class, e.g.,

* We leave aside the question whether any and what portion of the Aryan element is Aboriginal or Dravidian.

† See Mr. Grierson's B. Gr., Part I, page 8. The existence of such a division of words is even more conspicuous in the Romance languages. For examples from the French, the student may consult M. Auguste Brachet's *Historical Grammar of the French Tongue* (Mr. Kitchin's Translation, p. 32), e.g., 'popular' (*tadbhava*) words are—*ange*, *blâme*, *porche*, etc., while the corresponding 'learned' (*tatsama*) words are—*angelus*, *blasphème*, *portique*, etc.

belong the above-mentioned राजा *rāja* and भ्राता *bhrātā*; while केहर *khēl'r*, दखिन *dakhin*, and आग्या *āgyā* or अग्या *agya*, as will be noticed, differ, in an increasing scale, from their Sanskrit prototypes. It will readily be understood that there may occur cases in which, owing to this circumstance, it may be doubtful in which class a particular word should properly be placed. Thus there is the word जग *jag* 'sacrifice,' for the Sanskrit यज्ञ *yajña*. The real *tadbhava* form of the latter is जन *jan* (Prakrit जण *janṇa* or जण *janṇa*), which, however, now only occurs in the compound word जनेवो *janeco* (Sanskrit यज्ञोपवीतः *yajñopavītaḥ*), 'sacrificial thread.' But the word जग *jag* is so different from its Sanskrit original, that it might be thought to be a *tadbhava* also; yet there cannot be much doubt that it is more properly classed with the *tatsamas*, because it is a (*technical*) term adopted direct into the Gaudian from the Sanskrit in early times. The fact is, the real test of classification is a historico-philological one. *Tadbhavas* are those words which have come to the Gaudian through the Prākṛit, while *tatsamas* are those which have been adopted into it from the Sanskrit. And according as that adoption occurred at an earlier or later point in the history of the Gaudian, the Sanskrit words exhibit greater or smaller changes in their form.* It may be well, therefore, in order to elucidate still further the meaning and object of the two terms *tatsama* and *tadbhava*, to add a brief historical sketch of the course of descent of the Gaudians or modern vernaculars of North India.

The earliest glimpse of the Aryan vernacular we obtain in the older hymns of the Rig Veda, composed perhaps as early as 2000 B.C. Like every other language, this Vedic language changed, or developed, in the course of time; and another glimpse of it, in a somewhat less antique form, we obtain in the hymns of the Atharva Veda, referable perhaps to about 1000 B.C.† As the Aryan immigration gradually extended over the north of India, their vernacular, in the course of its development, naturally differentiated into several more or less distinct branches. From about 500 B.C. we receive, partly from extant literature, partly from inscriptions on rocks, pillars, etc., information of the existence of three different languages—one current in the north-western, another in the south-western, and the third in the eastern portion of the northern half of the Indian peninsula. Their areas may be roughly indicated by two lines—one touching Khāl'sī, Bairūt, Mathurā, Nāsik, the other joining Mathurā, Allāhābād, Rām'garh, Jaugaḍa; the southern boundary of the whole Aryan area being a west-easterly line commencing near Goa.‡ This is shown on the accompanying Map I.

At this time Buddhism had arisen and spread over the whole of the northern portion of India. Everywhere it adopted the vernaculars of India, in order to propagate its doctrines, in speech and in writing. Thus these vernaculars rose to the dignity of literary languages, with its attendant characteristics of grammatical fixedness and artificialness. Henceforth, therefore, these languages co-existed in a twofold form—the vernacular and the literary. Contemporaneously with, and perhaps in opposition to, the adoption of the vernaculars by the Buddhists for their heterodox compositions, the Brahmanical schools, in which the use and the study of the Vedas and their ancient language had been handed down, elaborated and established,§ for the purpose of their own orthodox compositions, another literary language, drawn on the lines of the ancient Vedic

* For this reason Mr. Beames (Cp. Gr., vol. I, p. 13 ff) divides *tadbhavas* into 'early and late *tadbhavas*,' and Dr. Hærnle (Gd. Gr., Introd., p. xxxviii ff) divides *tatsamas* into '*tatsamas* and *semi-tatsamas*,' the two terms 'late *tadbhavas*' and '*semi-tatsamas*' being intended to distinguish those *tatsamas* which, having been early adopted into Gaudian, have more or less widely diverged from their Sanskrit prototypes. In this Dictionary we have thought it better to limit ourselves to the simpler classification into *tatsamas* and *tadbhavas* only.

† See Professor Whitney's Sanskrit Grammar, pp. xiii, xiv.

‡ For the grounds of this determination, see the Introduction to Dr. Hærnle's editions of the *Prākṛita Lakṣaṇa* and of the *Bakṣhālī Manuscript*.

§ The process culminated in the grammarian Pāṇini, probably in the third or fourth century B.C.

language, and thus possessing a character at once archaic and artificial. This language they designated the *Sanskrit* (संस्कृत *samśkṛta*, i.e., elaborated, perfected),* in opposition to which the vernaculars were called by them *Prākṛit* (प्राकृत *prākṛita*, i.e., natural, unelaborated).† It will be understood from this that while the *Prākṛits* existed, as already stated, both in a vernacular (or spoken) and a literary form, the *Sanskrit* was only a literary language, but never a spoken one in the sense of a vernacular.

It has already been mentioned that at this period there existed three *Prākṛits*—a north-western, a south-western, and an eastern. The first of these was called the *Apabhraṃśa*, (i.e., corrupt); the second, the *Prākṛit* simply; and the third was named the *Māgadhi*.‡ The literary form of the first may be seen in the Buddhist works written in the so-called ‘*Gāthā* dialect’ (a sort of *Apabhraṃśa* *Sanskrit*, to speak from the *Sanskrit* point of view); that of the second is preserved in the Buddhist works written in the so-called ‘*Pāli*’;§ of the third there is no literature extant, though some evidence of its literary form is afforded by certain ancient inscriptions; and this last remark applies to the two other *Prākṛits* also.||

Some centuries later, perhaps from the fifth century of our era, a new state of things is disclosed to us in *Prākṛit* literature.¶ The three great *Prākṛits* are now seen to have differentiated into a still

* Indian grammarians, when speaking of the Vedic language *technically*, do not call it *Sanskrit*, but *Chhandas* (छन्दः). The former is their technical term for the scholastic language elaborated on the lines of the Vedic. The two terms *Sanskrit* and *Prākṛit*, however, are of comparatively late origin, the date of which it would be desirable to determine accurately. Lassen (*Ind. Ant.*, Vol. II, p. 1161) places it vaguely some time within the first three centuries A.D. At the time of Pāṇini the Vedic language was called *Chhandas*, while the vernacular language of his time, which formed the groundwork of what we now call *Sanskrit*, was simply designated by the general term *bhāṣā* (भाषा). The latter term, therefore, does not show, as some appear to think, that *Sanskrit* itself was a vernacular language. It may be well perhaps, to prevent any misconception of the theory set forth in this Chapter, to state distinctly that we use the term *Sanskrit* exclusively in its strict and accurate sense, as denoting the scholastic language, elaborated (to follow a convenient tradition) by Pāṇini. We, therefore, never understand by that term, or include under it, either the Vedic language or the so-called *Gāthā* dialect, but only (what is sometimes called the ‘classical’) *Sanskrit*. The Vedic is not uncommonly said to be ‘ancient’ *Sanskrit*, and the *Gāthā* dialect, a ‘corrupt’ *Sanskrit*. They may be so designated in a loose way, and by way of speaking from the point of view of *Sanskrit* proper (or ‘classical’ *Sanskrit*). But for the purpose of the present Chapter it appeared desirable to avoid an inaccurate and misleading terminology. To call the so-called *Gāthā* dialect a corrupt *Sanskrit* is as little appropriate as it would be to call the Vedic language a corrupt *Sanskrit*. Both do not conform to Pāṇini’s rules, and may be ‘corrupt’ as judged by that standard; but intrinsically neither of them is corrupt, as little as any other vernacular language is so. It should be added, however, that the so-called *Gāthā* dialect is, strictly speaking, that literary form of the North-Western vernacular (the *Apabhraṃśa* *Prākṛit* of Chaṇḍi) which the latter received at the hands of Buddhist writers. A purer vernacular form of it is preserved in the Indo-Scythic and other inscriptions of North-Western India and Afghanistan. It is not improbable that it was this same vernacular that was the *bhāṣā* of (or spoken by) Pāṇini, and that, in his hands and with his brahmanic knowledge of the Vedic language (*Chhandas*), led to the creation of that far more thoroughly methodic and antique literary form of it which we now call the *Sanskrit*. In Pāṇini’s age there were three great vernaculars in India,—the north-western, the south-western, and the eastern. Pāṇini himself is said to have been a native of the extreme north-west of India. This would tend to show that the north-western vernacular was probably his *bhāṣā*. On the other hand, other traditions connect the elaboration of his grammar with Bad’ri Nāth, where Shiva is said to have inspired him. This would point to that vernacular as his *bhāṣā*, which was spoken in the overlapping portion of the eastern and south-western vernaculars (see Map I). It should be also remembered that probably Pāṇini is only the most prominent representative of what was really a line of grammarians that gradually accomplished the elaboration of *Sanskrit*, by eliminating from the vernacular all more decayed forms in favour of less decayed ones preserved in the Vedic, by preferring, of two optional forms, that which happened to be favoured by the Vedic, and by other such or similar processes.

† Best expressed by the German ‘*naturwüchsig*.’

‡ Under these names they are treated of by the ancient native grammarian Chaṇḍi (चण्डी) in his *Prākṛita Lakṣaṇa*. See Introduction to Dr. Hærnle’s edition of that work in the *Bibliotheca Indica*.

§ Strictly the *Pāli* represents only the *Prākṛit* of the southern portion of the south-western area.

|| The *Aśhōka* inscriptions, the *Nāsik* inscriptions, etc. See Dr. Hærnle’s Introduction to his edition of the *Bakṣhālī Manuscript*.

¶ At the commencement of the fifth century Fa Hian, the Chinese traveller (399–413 A.D.), tells us:—“Crossing the river we arrive at the country of *Ouchang* (or *Udyāna*). This is the most northern part of India. The language of middle India is everywhere used. Middle India is that which is called the middle country (*madhya dēśa*). The clothes and food of the ordinary people are likewise just the same as in the middle country.” (See Beales’ Translation, ch. VIII, p. 26.) This seems to show that at that time the ancient distribution of the *Prākṛits* was still prominent, though possibly the passage means no more than that Fa Hian was struck with the wide western extent of the language and manner of life of India proper.

larger group. Beginning at the farthest north-west, we have first the *Apabhramsha*, and next to it a Prākṛit, called *Shāūrasēnī*; these two forming the new subdivisions of what was hitherto called the *Apabhramsha* or the north-western Prākṛit. Going still westwards, comes now a Prākṛit called *Māhārāṣṭrī*, corresponding to the major portion of the old south-western or standard Prākṛit; and in the east we find the *Māgadhi*, having preserved the ancient name of the old eastern or *Māgadhi* Prākṛit. But between the *Māhārāṣṭrī* and the *Māgadhi* there appears a new Prākṛit, called the *Ardha-Māgadhi* (i.e., half-Māgadhi), which consists of the eastern and western portions respectively of the old south-western or standard Prākṛit and the old eastern or Māgadhi Prākṛit.* This distribution of the mediæval Prākṛits is shown in the accompanying Map II.

None of these five mediæval Prākṛits received any literary cultivation except the *Māhārāṣṭrī*.† The latter, indeed, as a literary language, soon came to acquire a character fully as inflexible and artificial as Sanskrit, if not even more so. There were two varieties of it, however, which may be called respectively the Jain and the Brahmanic *Māhārāṣṭrī*.‡ Of these, the former was rather less artificial, and more nearly approached the vernacular, or spoken, form of that Prākṛit. The other four mediæval Prākṛits, so far as known, never rose above the state of a mere vernacular.§

Again a few centuries later, about 1200 A.D., the process of disintegration is shown a step further advanced. The mediæval Prākṛits now already appear in the incipient stage of that division into the modern Prākṛits or (as we briefly call them) Gaudians, which we see fully developed in the present day. In the accompanying Map III this modern distribution is shown. Thus the mediæval *Shāūrasēnī* becomes divided into a *Gujarī* and *Shāūrasēnī proper*, the modern Gujarātī and Mār'wārī. To the south of the mediæval *Māhārāṣṭrī* and *Ardha-Māgadhi*, corresponding respectively to the modern Hindī and Bihārī, comes into view the *Dākṣiṇāṭyā* (i.e., southern) or *Vāṇdarbhī*, the modern Marāṭhī.¶ The mediæval *Māgadhi* divides into the *Gāūḍī*|| (or *Prāchyā*) and *Utkalī* (or *Ōḍrī*), which are the modern Bangālī and Ōṛiyā.

There is yet a fourth step—the modern division of the Gaudian languages into their dialects. For the present purpose, however, it will suffice to refer only to the distribution of the dialects of the Bihārī (or the mediæval *Ardha-Māgadhi*), which are the special subject of this Dictionary. In the accompanying Map IV this distribution is shown. Proceeding from west to east, the Bihārī possesses four principal dialects, the Bais'wārī, Bhoj'pūrī, Magahī (or *Māgadhi*), and Maithilī, the last named of which, being the most highly developed, and possessing a literature dating from the 14th century, may be considered as the standard.**

* These are the Prākṛit divisions named by the native Prākṛit grammarians Hōma Chandra and (though less fully) Vararuchi.

† The occasional employment, in a few mediæval Sanskrit dramas, of the other Prākṛits does not affect this statement.

‡ They differ mainly in two points: (1) the use of the euphonic *y* and *w*, and (2) the preservation of the dental *n*, in the Jain *Māhārāṣṭrī*, while the Brahmanic variety carefully avoids both. See Dr. Hōrnle's edition of the *Prākṛita Lakṣaṇa*, Introd., pp. lx ff; also his *Sketch of the History of Prākṛit Philology* in the *Calcutta Review* of October 1880.

§ This difference between the *Māhārāṣṭrī* and the other Prākṛits is strikingly shown by the fact that in Sanskrit literature the term 'Prākṛita' is commonly used as a synonym of *Māhārāṣṭrī* when the latter is contrasted with Sanskrit. The literary cultivation of the *Māhārāṣṭrī* was most probably due to its happening to be the vernacular of the Jain community, who continued to use the vernacular for their literary compositions when everywhere else it had become customary to use the Sanskrit for this purpose.

¶ The leading dialect of Marāṭhī is still called *Dakhinī* or Southern. The far extent of the ancient *Māhārāṣṭrī*, towards the south, is still shown by the existence of the *Kōṇkaṇī* dialect of the Marāṭhī in the country round Goa. The *Kōṇkaṇī* has strong affinities with the Hindī, the direct representative of the ancient *Māhārāṣṭrī*. (See Rev. F. Maffei's and Mr. Da Cunha's *Kōṇkaṇī Grammars*.) This, the proper *Kōṇkaṇī*, should not be confounded with the Marāṭhī, spoken in the northern part of the coast-line, which is also, though improperly, called *Kōṇkaṇī*.

|| The terms *Gāūḍī* and *Prāchyā* appear to be also sometimes used to denote what we now call the Bais'wārī, the westernmost dialect of Bihārī.

** For further information on these dialects, their areas, etc., see the Introduction to Mr. Grierson's *Bihārī Grammars*, Part I, pp. 14-17; also J. A. S. B., vol. LII, pt. I, p. 119.

It will be seen at once from this historical sketch of the origin of the Gaudians or modern vernaculars of North India that they are not descended from the Sanskrit in any true sense whatever. Their line of descent, starting from the Vedic, runs through the Prākṛits, and, of course, not through the literary, but through the vernacular Prākṛits. Hence it will be understood that the origin of the whole of their grammatical structure, and the main portion of their vocabulary, must be looked for in the successive stages of Prākṛit development. At the same time, it is easy to conceive that the Indian vernaculars must at all times have drawn some portion of their vocabulary from the literary Sanskrit, especially whenever they happened to be made use of for literary purposes; for it would have been impossible to find in the vernaculars adequate means of expressing many thoughts and things of a higher order. These Sanskritic portions constitute now, as they did always, the *tatsamas* of the vernacular vocabulary, while their *tadbhavas*, which are much the most numerous, are made up by their Prākṛitic portions.

There is, however, notwithstanding, a sense in which Sanskrit may be said to be the source of the modern vernaculars, to which their words may be ultimately traced up through the Prākṛits. For Sanskrit, though not older than the oldest known Prākṛit, and though not in the direct line of descent of the Gaudians, yet, in the main, conserves a form of the Indian Aryan language which is older than the oldest Prākṛit and the direct source of the latter, namely the Vedic; and for the present purpose Sanskrit thus affords a convenient means of carrying up the historical investigation of the origin of modern words to its legitimate conclusion.

With regard to the maps which accompany the foregoing remarks, it is perhaps hardly necessary to add that they “pretend to be no more than rough exemplifications, by means of definite lines, of our present knowledge regarding a state of affairs essentially indefinite; for languages are not separated by straight lines, but insensibly merge into each other.”*

It should also be noted that the distribution of the aboriginal, or the so-called Kolarian, languages in Central India has not been indicated in these maps. For the purpose now in hand, it was scarcely necessary to do so. Their area is extensively encroached upon by settlers from the surrounding tracts occupied by the Gaudian languages, Bangālī, Bihārī, Marāṭhī, and Uṛiyā, the boundaries of which thus become, in a rough way, coterminous.

12.—DERIVATIONS, AFFINITIES, &c.

We have attempted, as far as possible, to trace the derivation of every Bihārī word to its Prākṛit and Sanskrit sources. It must be understood, however, that in some cases the derivation suggested is merely a tentative one. In order to enable students to judge for themselves the accuracy or probability of our derivations, we shall quote, wherever possible, the work in which any given Pāli or Prākṛit form can be verified; it being understood in the case of Pāli that, unless otherwise specified, the word is taken from Childers' Dictionary. Any form which we are unable to support by a quotation, and which we simply give as a more or less probable conjecture, we shall indicate by an asterisk (*). All forms, however—and they are the majority—which, though not at present quotable, have been made by us in strict accordance with the rules of derivation from Sanskrit laid down by Pāli and Prākṛit grammarians, will be given without any special indication. Thus the Prākṛit equivalents अम्कवाली *amkawālī*, एक्कसारिण *ekkasariṇ*, एक्कालो *ekkalō* or एक्कलो *ekkalō*, of the Bihārī words अम्कवार *āk'wār* ‘embrace,’ अक्सार *ak'sar* or एक्सार *ek'sar* ‘alone,’ and अकेल *akēl* or एकल *ekal* ‘alone,’ respectively, are all supported by quotations. On the other hand, the Prākṛit equivalent of the Bihārī अक्हार *akhārā* ‘palæstra’

* See Mr. Grierson's Bihārī Grammars, Introduction, page 6.

being simply conjectural, is marked with an asterisk. And again the Pāli and Prākṛit equivalents *अकम्मिको akammikō*, *अकम्मिओ akammī*, of the Bihārī *अकामी akāmi* 'useless,' are given without any special mark or note, because they are perfectly regular and undoubtedly correct forms, though at present we are not able to verify them by actual quotations. Of some words we have found ourselves quite unable to offer even a tentative derivation, and we shall in such cases simply write 'Der. ?' (*i.e.*, derivation unknown).

With regard to the equivalent forms of Bihārī words, which we adduce from the other Gauḍian languages, it should be understood that, unless otherwise mentioned, they are quoted from the dictionaries of those languages; and in all these cases, therefore, it was not thought necessary to add any special reference to the respective dictionary. We have always had recourse to the best dictionaries available, a list of which will be found in the table of abbreviations. In those few cases, however, where the cognate Gauḍian word was not taken from a dictionary but from some other work, a reference to the latter, to allow of verification, is always added.

If a word which is inserted in any of the Hindī dictionaries is not found in our Dictionary, it must be understood that the word in question, so far as we have been able to ascertain from literature or personal intercourse, does not exist in Bihārī. With this view, every word occurring in any of the existing Hindī dictionaries has been carefully scrutinised by us.

We may add that we shall always be glad to receive communications on these and other points, which will be duly acknowledged. Such communications will receive our fullest consideration, and, if adopted, will be inserted in their proper places, or, if necessary, in a supplement which will be published at the conclusion of the work.

13.—STRUCTURE OF THE ARTICLES.

First a word, spelt both in Nāgarī and Roman, is given, with its cognate forms (if any) in the various Bihārī dialects. If the word is an adjective, its feminine (printed *f.*) form (if different from the masculine), or, if it is a verb, its principal parts* (printed *pr. pts.*) are also noted; and it is further distinguished as *tadbhava* or *tatsama* or *anyadeśaja* (printed Tbh., Ts., Any.): thus *अकैल akēl*, (*f.* *अकैल akēl* or *Mth.* *अकैलि akēli*), Tbh.

This is followed by an enumeration of the different meanings of the word, which are distinguished from one another by means of raised numbers and semicolons, while synonyms are merely separated by commas: thus under *अकाś akāś* we have ¹sky; ²air; ³ether; ⁴cypher; ⁵nose.

Immediately after the meanings are given any compounds (printed Comp.) or peculiar phrases (printed Phr.) in which the word may occur.

The compounds or phrases are next followed by examples (printed Exam.) to illustrate the various meanings, the object of the compilers being as far as possible to cite one, or several, examples in support of each meaning given (especially of *tadbhavas*);† and to facilitate reference, raised numbers have been added to the examples, corresponding to the raised numbers of the meanings which they are intended to illustrate. Thus under *अकाś akāś* several examples are cited in illustration of the five meanings of the word. In every case an example has been accompanied by a translation. Whenever possible, an example has been quoted by us from the Bihārī literature known to us (see Chap. 14), and in every such case an exact reference has been given to the place where the passage may be found and the meaning, in support of which the example is

* The 'principal parts' of a verb are—present participle, past participle, verbal noun in *ō*, and oblique verbal noun in *ai*.

† In the case of examples quoted by Fallon in his Hindūstānī Dictionary, as being ostensibly in some dialect of Bihār, we have, in reproducing them in our Dictionary, sometimes been obliged to alter their spelling or grammar, in order to render them in their real Bihārī shape. Such cases we specify by adding 'after Fallon.'

cited, verified. In a few cases, however, (e.g., अकरा *ak'ra* 'costly') in which the word also occurs in Hindī with the same meaning, we have quoted examples from Hindī literature. When literature failed to supply us with an example, we have given one (distinguished by *Coll.*, i.e., colloquial) from our personal intercourse with the people. This was thought by us better than omitting all illustration by example, because examples serve not only to throw further light on a given meaning, but also to show the idiomatic way of applying it. In cases in which a meaning given by us is not borne out by either existing literature or our personal experience, we always quote the source from which it is obtained.

Sometimes a word is used in two different 'parts of speech:' thus अकत *akat* occurs both as an adjective (*adj.*) and as an adverb (printed *adv.*). In such cases the various parts of speech are treated separately and consecutively; each part of speech, with its meanings, examples, and phrases, forming a distinct set, and being distinguished in separate paragraphs and by large Roman numbers. Thus in the article अकत *akat* we have it, first, as an adjective (I. *adj.*), with its meaning, example, and phrases; then we have it, secondly, as an adverb (II. *adv.*), with its meaning and corresponding example.

If there is anything peculiar to be remarked regarding a word, it is now given, enclosed within round brackets and forming a separate paragraph: thus under अकास *akās* there is a long note after the examples.

This concludes the first portion of an article, which treats of the word as used in Bihārī. The second portion, which immediately follows, forming a fresh paragraph, always contains the comparative matter of the Dictionary, and not only gives all the cognate forms of the word that occur in the various Gaudīan languages, but also traces its derivation from its antecedent forms in Prākṛit, Pāli, and Sanskrit. This second, or comparative, portion is distinguished from the first by being enclosed in angular brackets.

It should further be noted as a general rule that with the exception of the meanings and translations, which are printed in Roman, the whole of the (English) matter of an article is printed in *Italics*. This shows at a glance what is translation and what is commentary.

14.—BIHĀRĪ LITERATURE.

The following is a list of all the Bihārī literature with which we are acquainted. A large portion of it does not yet exist in print, but is only to be met with in manuscript. The two portions are indicated in the subjoined list by the addition of *PR.* and *MS.* respectively. As some of the printed works have been issued from various presses, we have always added in brackets the needful notices to identify the particular edition which has been consulted by us in the preparation of this Dictionary. Similar notices, where necessary, have been added to the manuscripts, nearly all of which are in our own possession.

Though the list contains all the existing literature known to us at present, it must not be supposed that we have been able to read the whole, or even that we have seen every portion of it. Most portions, especially of the larger and more important kind, like the Rāmāyan and Bidyāpati's poems, we have worked through carefully; others we have only been able to go over cursorily; others, again, especially of the smaller compositions, we have had no opportunity of seeing. The three classes will be indicated in the following list by *Read*, *Seen*, and *Unknown* respectively.

As far as possible within the limited time at our command, we have carefully indexed all those works which we have *read* or *seen*. This was done, in the first place, for our own convenience in preparing the Dictionary, but also with a hope that the indexes when printed may prove acceptable to other students of Bihārī literature. They will be found very useful for the purpose

of verifying the numerous statements and quotations in our Dictionary, as well as, generally, for any comparative study in the field of North-Indian literature and languages. The word 'Index' has been added to every work to which one has been made; and when it exists in print, the needful reference is given.

In Maithilī.

- (1) Bidyāpati Thākur's Poems, in old Maithilī. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (issued in parts with the Bihārī Dictionary).
- (2) Two plays in old Maithilī, said to be by the same author, viz. Pārijāt Haran and Rukminī Swayambar. They are said still to exist in MS., though we have not succeeded in tracing them. *Unknown.*
- (3) Kabi Lāl's Gāūrī Parinay, a small play in Sanskrit, Prākṛit, and old Maithilī. *MS. Seen.* Index (in *MS.*).
- (4) Man'bodh's Haribans, in old Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., vol. LI, Part I, for 1882, and vol. LIII, Part I, for 1884.) *Read.* Index. (J. A. S. B., vol. LIII, Part I, Special Number for 1884.)
- (5) Song of King Salhēs, in modern Maithilī prose. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*).
- (6) Song of the Famine, by Phatūrī Lāl (a living poet), in modern Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*).
- (7) Ukhāharan, a play in modern Maithilī, by Harkh Nāth (a living poet). *MS.* (not in our possession.) *Unknown.*
- (8) Some poems by the same, in modern Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*).
- (9) Prabhāpati Haran, a Sanskrit and Prākṛit drama interspersed with eighteen Maithilī songs, by Bhānu Nāth Jhā (a living poet). Date: beginning of the present century. *MS.* (A copy, corrected by the author himself, in Mr. G. A. Grierson's possession.) *Read.* Index (in *MS.*).
- (10) Bātā-hbān, a metrical incantation for wind, one verse being devoted to each letter of the alphabet; by the same. (See article *मूस* in the vocabulary to Maithil Chrestomathy, Part II of Extra Number for 1880, J. A. S. B.) *MS. Read.* Index (in *MS.*).
- (11) Gīt Nebārak, a song in modern Maithilī. Author and date unknown. *MS. Seen.* Index (in *MS.*).
- (12) Gīt Dinā Bhadrīk, a song in the modern Maithilī of the Nēpāl Tarāi. *MS. Read.* Index (in *MS.*).
- (13) Gīt Dinā Bhadrī Kawand, a song in the modern Maithilī of the Nēpāl Tarāi. *MS. Read.* Index (in *MS.*).
- (14) Numerous songs by the following poets:—

a. Umāpatī.
b. Nandīpatī.
c. Mod Nārāyan.
d. Ramāpatī.

e. Mahīpatī.
f. Jayānand.
g. Chaturbhuj.
h. Saras Rām.

i. Jayadēb.
k. Kēshab.
l. Shēkhar.
m. Bhanjan.

n. Chakrapānī.
o. Lakshmīpatī.
p. Chandra Kabi.

All in *MS.* Mostly *unknown* ; but specimens of the songs of most of these poets, with English translations, by G. A. Grierson, have been published in J. A. S. B., vol. LIII, Part I, Special Number for 1884. Index (in *MS.*) Lakshmīpati died about ten years ago ; he was a very prolific writer, but wrote mostly in the Bais'wārī dialect. Chandra Kabī is a living poet, and has supplied us with many examples. Regarding the other poets no information was obtainable.

(15) Miscellaneous writings in modern Maithilī ; *e.g.*—

- (a) Chāṅkīdārī Nīyamābali, by G. A. Grierson and Śrī Nārāyan Singh. *PR.* *Read.*
- (b) Translation of portions of the Bible and some Tracts, by Baptist Missionaries. *PR.* *Seen.* Index. (English concordance may be used for the purpose.)
- (c) Fables and Dialogues, by Śrī Nārāyan Singh, in modern Northern Maithilī. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part I, Maithil Grammar, Appendix II ; and Bihārī Grammars, Part I, Introduction, Appendix). *Read.* Index (in *MS.*)

In Bhoj'pūrī.

- (1) Song of Ālhā, in a mixture of Bhoj'pūrī and Magahī. *MS.* The relation of this version to another in Hindī, usually, though probably erroneously, ascribed to Chand Bar'dāi, is still uncertain. *PR.* (ed. G. A. Grierson in Ind. Ant. for 1885). *Read.* Index (in *MS.*)
- (2) Gīt Bijāi Mal, a song in old Bhoj'pūrī. *PR.* (J. A. S. B., vol. LIII, Part I, Special Number for 1884). *Read.* Index (in *MS.*)
- (3) Gīt Rājā Gōpi Chand, a ballad in old Bhoj'pūrī (apparently a fragment). *PR.* (ed. G. A. Grierson in J. A. S. B., vol. LIV, Part I, for 1885). *Read.* Index (in *MS.*)
- (4) Folklore from Eastern Gorakhpur, in modern Bhoj'pūrī verse. Text and English translation by Hugh Fraser. *PR.* (J. A. S. B., vol. LII, Part I, for 1883.) *Read.* Index (in *MS.*)
- (5) Folksongs, in modern Bhoj'pūrī. Text and English translation by G. A. Grierson. *PR.* (J. R. A. S., vol. XVI (N.S.), Part II, 1884.) *Read.* Index (in *MS.*)
- (6) Bhoj'pūrī Songs, from the Shāhābād district. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part II, Bhoj'pūrī, Appendix II.) *Read.* Index (in *MS.*)
- (7) Agricultural Songs, in Western Bhoj'pūrī. *PR.* (In detached portions ; in Carnegie's Kachahri Technicalities *s.v.* *NAKHIAT*, and in Fallon's Hindūstānī Dictionary ; also all in Grierson's Bihār Peasant Life.) *Read.* Index (in *MS.*)
- (8) Fables and Dialogues, in the Sāran Bhoj'pūrī, by Bisēsar Parshād. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part II, Bhoj'pūrī, Appendix I.) *Read.* Index (in *MS.*)
- (9) A number of miscellaneous songs. *MS.* (to be ed. by A. F. Rudolf Hoernle in J. A. S. B.) *Read.* Index (in *MS.*)
- (10) Sudhābund, a collection of sixty Kajalīs by Maharājādhirāj Kumār Lāl Kharg Bahādur Mall. *PR.* (1884, by S. P. Sinha, Khadgbilas Press, Bankipore). *Seen.* Index (in *MS.*)
- (11) Dēvākṣara Charitra, a serio-comic drama in the vernacular, by Paṇḍit Ravidatta Shukla. *PR.* (Benares, Light Press, 1884). *Read.* Index (in *MS.*) The third and fourth scenes are in the Bhoj'pūrī dialect.

In Magahi.

- (1) A few songs, in *MS. Read.*
- (2) A large collection of songs, in impure Magahi, *i.e.*, in the dialect of the borderland between Magahi and Bhōj'pūrī. *MS.* (Procured from a man who had been one of Fallon's assistants.) *Read. Index (in MS.)*
- (3) Fables and Dialogues, in the dialects of Gayā and South Patna. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part III, Māgadhi, Appendix I.) *Read. Index (in MS.)*
- (4) Gīt Rājā Gōpī Chand, a ballad in Magahi. *PR.* (ed. G. A. Grierson in J. A. S. B., vol. LIV, Part I, for 1885). *Read. Index (in MS.)*

In Bais'wārī.

- (1) Rāmāyan (also called the Chānpāi Rāmāyan), in old Bais'wārī, by Tul'sī Dās. *PR.* (Medical Hall Press, Benares, 1869; ed. Rām Jasan). *Read. Index* (issued in parts with the Bihārī Dictionary).
- (2) Various smaller works by the same author, the most important of which are the following :—
 - (a) Kabit Rāmāyan or Kabittābalī. *PR.* (Benares, Light Press, 1879 (S. 1936); ed. Gōpī Nāth Pāṭhak. *Read. Index (in MS.)*
 - (b) Sat Saī. *PR.* (Benares, Light Press; complete without commentary; ed. Gōpī Nāth Pāṭhak; also selected portions with commentary, ed. the same). *Seen. Index (in MS.)*
 - (c) Gītābalī. *PR.* (Benares, Light Press, 1869.) *Read. Index (in MS.)*
 - (d) Jānakī Maṅgal, Pārbatī Maṅgal, Būtrāgya Sandīpinī, Rām Lalākar Nah'chhū, Bar'wē Rāmāyan. *PR.* (All in one volume, ed. by Prayāg Datt' Singh, at the Braj Chandra Press, Benares.) *Read. Index (in MS.)*
 - (e) Rām Salākā. *MS. Unknown.*
 - (f) Śrī Rām Agyā, also called Rām Sagunābalī; *PR.* (ed. Prayāg Datt' Singh at the Braj Chandra Press). *Seen. Index (in MS.)*
 - (g) Dohābalī. *PR.* (1882, Lucknow, Nawal Kishor Press). *Seen. Index (in MS.)*
 - (h) Chhandābalī or Chhand Rāmāyan. *Unknown.*
 - (i) Kuṇḍaliyā Rāmāyan. *Unknown*
 - (k) Saṅkaṭ Mōchan. *PR.* (1879 or S. 1936 at Lucknow, by Munshī Bēnī Prasād). *Seen. Index (in MS.)*
 - (l) Hanumān Bāhuk. *PR.* (in the same volume with the Kabit Rāmāyan). *Seen. Index (in MS.)*
 - (m) Krishṇābalī. *PR.* (1882 or S. 1939, by Braj Chandra, at the Braj Chandra Press, Benares). In Braj, not Bais'wārī. *Seen. Index (in MS.)*
 - (n) Kaṛ'kā Chhand. *Unknown.*
 - (o) Rōlā Chhand. *Unknown.*
 - (p) Jhūl'na Chhand. *Unknown.*
 - (q) Binay Patrikā. *PR.* (ed., with a commentary, by Bābū Shiv Prakāsh of Dum'rāḍ, at Lucknow, Nawal Kishor Press, 1878.) *Seen. Index (in MS.)*
 - (r) Chhappāi Rāmāyan. *PR.* (ed. Kāshī Nāth Singh, Dinapore, Central Press, 1884). *Seen. Index (in MS.)*

N.B.—Extracts from most of the above-named smaller works are contained in Professor Bihārī Lal Chāṭbē's Anthology, called the Bihārī Tul'sī Bhūshan Bōdh; also in Shiv Singh's Anthology, called Shiva Simha Sarōja (2nd ed., Lucknow, Nawal Kishor Press, 1881).

- (3) Sundarī Tilak. *P.R.* (Benares, Light Press.) *Seen.*
 (4) Lāl Jhā's Battle of Kanarpī Ghāt, by a Maithil Brāhman at the end of the last century. *P.R.* (J. A. S. B., vol. LIV, Part I, for 1885.) *Read.* Index (in *MS.*)
 (5) Padmāwat, by Malik Mohammad Jāy'sī. *P.R.* (Chandra Prabhā Press, Benares, 1884; ed. Rām Jasan). *Read.* Index (in *MS.*)

15.—RESUMÉ OF INSTRUCTIONS FOR FINDING WORDS IN THIS DICTIONARY.

In order to reduce the labour of finding words in this Dictionary to a minimum, the following *resumé* of the instructions as to the principles to be followed is appended. The want of such instructions in other dictionaries has been much felt.

- (1) Neither *anunāsika* nor the imperfect vowel is allowed to influence the alphabetical order. (See Chap. 5, p. 12.)
- (2) If a word containing an *anuswāra* has to be looked up in the Dictionary, note that—
- (a) If the nasal occurs in a syllable containing a long vowel, it must be considered as *anunāsika*. Example: for अङ्कुर *āṅkur*, look up अङ्कुर *āṅkur*.
 - (b) If it occurs in a syllable with a short vowel, and is followed by a mute consonant, it must be considered as the nasal of the class to which the following consonant belongs. Example: for अङ्कुर *anīkur* look up अङ्कुर *aṅkur*. For isolated exceptions, see Chapter 3, page 7.
 - (c) When (occurring in a syllable with a short vowel) *anuswāra* comes before ञ *y*, the two together must be considered as ञ *ñj*. Example: for संयम *saṁyam*, look up संयम *sañjam*.
 - (d) When (occurring in a syllable with a short vowel) it comes before व *v*, the two together must be considered as म् *mb*. Example: for संवत् *saṁvat*, look up संवत् *sambat*.
 - (e) When (occurring in a syllable with a short vowel) it comes before स *s*, it must be considered as न *n*. Example: for हंस *haṁs*, look up हंस *hans*.
 - (f) When (occurring in a syllable with a short vowel) it comes before ह *h*, the two together must be considered as ङ्ग *gh*. Example: for सिंह *siṁgh*, look up सिंह *siṅgh*. (See Chap. 4, pp. 7, 8.)
- (3) Words containing the following letters must be looked up under the spelling shown in the following table as the adopted one. (See Chap. 4, pp. 7—9.)

Rejected.	Adopted.	Examples.
रि <i>ri</i>	रि <i>ri</i>	For रितु <i>ritu</i> , look up रितु <i>ritu</i> .
ल } When non-	र <i>r</i>	" फल <i>phal</i> , " फल <i>phar</i> .
र } initial.	र <i>r</i>	" पद <i>par</i> , " पद <i>par</i> .
न	न <i>n</i>	" रामायण <i>rāmāyaṇ</i> , " रामायण <i>rāmāyaṇ</i> .
य } When organic	ज <i>j</i>	" जात्री <i>yātrī</i> , " जात्री <i>jātrī</i> .
and initial of a		" मनोज्ञ <i>manōjñ</i> , " मनोज्ञ <i>manōjñg</i> .
simple or com-		
pound word.		
व } When organic.	ब <i>b</i>	" वेद <i>vēd</i> , " वेद <i>bēd</i> .
		" निब्रित्त <i>nibrītt</i> , " निब्रित्त <i>nibrītt</i> .

Rejected.	Adopted.	Examples.		
श sh	स s	For शरण sharan,	look up	शरण saran.
ष ṣ	क्ष kh	„ भाषा bhāṣā,	„	भाषा bhākḥā.
	च chh or	„ क्षमा kṣamā,	„	क्षमा chhamā.
	क्ष kh or (when medial and preceded by a short vowel)	„ राक्षस rākṣas,	„	राक्षस rākhas.
कṣ kṣ	च chchh or	„ रक्षा rakṣā,	„	रक्षा rachchhā.
	क्ख kkh	„ दक्षिण dakṣiṇ,	„	दक्षिण dakkhin.
ज्ञ jñ or	} ग्य gy	„ ज्ञान jñān or	}	ज्ञान gyan.
गे ge		„ गेहान geān,		
प्र pr	परं par'	„ प्रभु prabhu.	„	परं par'bhū.
य्य yy	ज्य jy	„ सय्या sayyā,	„	सय्या sajyā.
र्य ry	जे rj or रज्ज r'j	„ आचार्य acharya,	„	{ आचार्य achārj or आचारज् achār'j
रे rv	रे rb or रब्ब r'b	„ पूरे pūre,	„	{ पूरे pūrb or पूरब्ब pūr'b.
रे rṣ	खं rkḥ	„ आकषेय akarṣan,	„	आकषेय ākarkhan.
श्न ṣn	श्न shn or शन्न sh'n	„ कृष्ण kṛṣṇ,	„	कृष्ण kṛish'n.
		„ कृष्णोत्तर kṛṣṇāūtār	„	कृष्णोत्तर kṛishnāūtār.
स्प sp	स्य sp	„ पुष्प puṣp,	„	पुष्प pusp.
ह्य hy	{ ह्य jhy' with shortening of preceding long vowel.	„ ग्राह्य grāhya,	„	ग्राह्य grāihy'.
अघ ai	ऐ ai or अघ ai	„ अघात aghāt,	„	अघात aghāitd or अघात aghaeld.
अउ au	औ au or अओ aō	„ पऔत paūtd	„	पऔत pāūtd or पओत paōtd.
आघ āē or	{ आघ āy	„ पराघ parāē,	{	पराघ parāy.
आर āi		„ परार parāi,		
आओ āō or	{ आघ āw	„ चढाओ chahāō or	{	चढाव chahāv.
आउ āū		„ चढाउ chahāū,		
इया iā	इया iyd	„ बेटिया beṭiā,	„	बेटिया beṭiya.
उवा uā	उवा uā	„ बडवा buhvā,	„	बडवा bahuā.

- (4) Long and redundant forms of nouns are not usually given. Their short forms can be found on consulting the tables in Chapter 7. As a rule, only these short forms will be found in the Dictionary. In looking them up, it must be remembered that short forms containing long vowels shorten these vowels in certain cases in long and redundant forms. (See Chap. 6, pp. 13, 14.) Hence, if a long or redundant form contains a short antepenultimate vowel, its short form may possibly contain a long one.
- (5) Many verbs the roots of which contain long vowels shorten these vowels when they fall in the antepenultimate. (See Chap. 6, pp. 13, 14.) Hence verbal forms containing short radical vowels may have to be looked up under the head of a root containing a long vowel.
- (6) Attention is called to the treatment of verbal roots in आ ā, as explained in Chapter 10.
- (7) Verbs are given under their root forms, the radical sign ✓ being prefixed in each case, and not in the form of the infinitive, as is usual in Hindi dictionaries.

16.—LIST OF ABBREVIATIONS EMPLOYED IN THE DICTIONARY.

I.—Names of Languages and Titles of Works.

<i>A.</i>	Assamese.	<i>Bg.</i>	Bangālī.
<i>A. Dy.</i>	Dictionary in Assamese and English. By M. Bronson. (Sibsagor, 1867.)	<i>Bg. Dy.</i>	Dictionary of the Bangālī and Sanskrit. By Sir G.O. Haughton. (London 1833.)
<i>Ā. G.</i>	Trumpp's Translation of the Ādi Granth.	<i>Bg. Gr.</i>	Shama Churn Sircar's Bangālī Grammar. (Calcutta, 1861.)
<i>Ag.</i>	Rām Agya, by Tul'sī Dās, (ed. Prayāg Datt' Singh, Braj Chandra Press).	<i>Bh.</i>	Bhoj'pūrī.
<i>Any.</i>	Anyadēshaja, i.e., foreign (Arabic, Per- sian, English, etc.).	<i>Bh. Ma.</i>	The Bhaktī Mālā, (printed by Gan'pat Krishnaji in Bombay).
<i>Ap. Pr.</i>	Apabhrāṃsha Prakrit.	<i>Bhag.</i>	Bhagavati (ed. Weber).
<i>Ar.</i>	Arabic.	<i>Bid.</i>	Bidyūpatī.
<i>Ār. Pr.</i>	Āra Prākṛit.	<i>Bin.</i>	Binay Patrika, by Tul'sī Dās; (ed. with comm. by Shiv Prashad, Lucknow, Nawal Kishor Press, 1878.)
<i>Ardh. Mg. Pr.</i>	Ardha Māgadhi Prākṛit.	<i>Bih.</i>	Bihārī Songs (ed. G. A. Grierson, in J. R. A. S., vol. XVI, 1884.)
<i>Ath.</i>	Index Verborum to the published Text of the Atharva Veda. By W. D. Whitney. In the Journal of the American Oriental Society (Vol XII.)	<i>Bij.</i>	Gīt Bijā Mal, a Bhoj'pūrī Song, (ed. G. A. Grierson, in J. A. S. B., vol. LIII, Part I, Special Number for 1884.)
<i>Ath.</i>	The Ālha Kaṇḍ, a Bhoj'pūrī ballad (in Ind. Ant. for 1885).	<i>Br.</i>	Braj.
<i>As. Res.</i>	The Asiatic Researches.	<i>Bu.</i>	Bais'wārī (and Bundēl'khaṇḍī).
<i>Aup.</i>	Das Aupapātika Sūtra (ed. E. Lenmann, in Collection of G. O. S., vol. VIII, No. 2).		
<i>Av.</i>	Avery's Contributions to the History of Verb Inflection in Sanskrit (in Journal of the American Oriental Society, vol. X).	<i>Chan.</i>	Chandra Kabi's poems, in MS.
<i>Āz. Gy.</i>	Glossaries in Āzam'garh Settlement Report, Appendix III.	<i>Chh. Rām.</i>	The Chhappāī Rāmāyan of Tul'sī Dās; (ed. Kāshī Nath Singh, Dinapore, 1884.)
		<i>Cp. Gr.</i>	Beames' Comparative Grammar of the Modern Aryan Languages of India.
<i>B.</i>	Bihārī.	<i>Cr.</i>	Materials for a Rural and Agricultural Glossary of the N.-W. P. and Oudh. By William Crooke, B.C.S. (<i>N.B.</i> , on p. 4 in the vernacular index the word 'glossary' means the work itself. The page numbers after 39, however, are all incorrect; they should be read as follows:—
<i>B. Gr.</i>	Grierson's Seven Grammars of the Dialects and Subdialects of the Bihārī Language. (Calcutta, Bengal Secre- tariat Press, 1883.)		
<i>B. Rām.</i>	The Bar'wē Rāmāyan of Tul'sī Dās (ed. Prayāg Datt' Singh: Braj Chandra Press, Benares.)		
<i>Bau.</i>	Bais'wārī folksongs collected by Babū J. N. Rae (in J. A. S. B., vol. LIII).		

Pp.	40 or 41	for pp.	41
	42, 43		41, 42
	45—89		43—87
	91—111		88—108
	113—115		109—111
	117—to end		112 to end.)

<i>Dao.</i>	Kōṅkaṇī Language and Literature. By J. Gerson Da Cunha. (Bombay, 1881.)	<i>Git.</i>	The Gitabali of Tul'si Das (Benares, Light Press, 1869). (N.B.—The Git. is quoted by the numbers of the verses and stanzas of each Kaṇḍ; thus, Git., Bā. 6, 2, means the second verse of the sixth stanza of the Bāla Kaṇḍ. The pages on which the several Kaṇḍs begin are the following : Bā. on p. 1, A. on p. 170, Ki. on p. 181, Su. on p. 182, Ln. on p. 218, Ut. on p. 234. It should be noted that the numbering of the <i>mūl</i> or text is wrong, being carried from the Aranya Kaṇḍ, straight through the Ki., Su., Ln., and Ut. Kaṇḍs, to the end. The numbering of the <i>Ṭika</i> or commentary, however, is correct, and has been followed in all quotations in this Dictionary. Accordingly to find a reference to the <i>Mūl</i> of the Sundar, <i>Laykhā</i> and <i>Uttar Khāṇḍ</i> s, the numbers 19, 269 (or in the earlier verses 70) and 292 respectively must be added to those given in this Dictionary.)
<i>Del.</i>	Delius' Radices Praeriticæ.		
<i>Dēv.</i>	Dēvākṣara Charitra, a drama by Paṇḍit Ravi Datta Shukla, (Light Press, Benares).		
<i>Din.</i>	Git Dina Bhadrīk, a Maithilī song of the Nēpal Tarai (in MS.)		
<i>Din. K.</i>	Git Dina Bhadrī Kawand, a Maithilī song of the Nēpal Tarai (in MS.)		
<i>Dk. Pr.</i>	Dākṣiṇyā Prakrit.		
<i>Dōh.</i>	Dōhabali, by Tul'si Das, (Lucknow Nawal Kishor Press, 1882).		
<i>E.</i>	English : or, in conjunction with language initials = Eastern : e.g., E. Gd. = Eastern Gaudian.		
<i>Ell.</i>	Sir H. Elliot's Races of the N. W. Provinces (ed. J. Beames, London, 1869.)	<i>Gōp.</i>	Git Raja Gōpī Chand, a ballad in Bhoj'pūrī and Magahi (in J. A. S. B., vol. LIV, 1885).
		<i>Gor.</i>	Folklore from Eastern Gorakh'pūr. By Hugh Fraser, C.S., in J. A. S. B., vol. LII.
<i>Fam.</i>	Famine Song (ed. Grierson, in J. A. S. B., Extra Number for 1882.)	<i>Gra.</i>	Grierson's Bihār Peasant Life. (Calcutta, Bengal Secretariat Press, 1885.)
<i>G.</i>	Gujarātī.	<i>H.</i>	Hindī; or, in conjunction with other language initials = High : e.g., H. H. = High Hindī; H. Bg. = High Bangālī.
<i>G. Dy.</i>	Shahpurji Edalji's Gujarātī Dictionary.		
<i>G. Gr.</i>	Shahpurji Edalji's Gujarātī Grammar (Bombay, 1867.)	<i>H. Dy.</i>	Bate's Hindī Dictionary.
		<i>H. Gr.</i>	Kellogg's Hindī Grammar.
<i>G. Gr. C.</i>	Grammar of the Gujarātī Language. By William Clarkson. (Bombay, 1847.)	<i>H. R.</i>	Hörnle's Collection of Hindī Roots (in J. A. S. B., vol. XLIX). (Those who have the separate reprint, in order to find a reference, must deduct 32 from the figures given in this Dictionary.)
<i>Gā.</i>	Gāthā.	<i>Ham.</i>	Popular Songs of the Hamir'pur district, in Bundāl'khāṇḍ, N.-W.P. (ed. V. A. Smith, in J. A. S. B., vols. XLIV and XLV.)
<i>Gā. Gr.</i>	Der Dialect der Gāthās des Lalita Vistara. By Eduard Müller.	<i>Han.</i>	Hanumān Bahuk, by Tul'si Das (ed. Gōpī Nath Paṭhak, Benares, Light Press, 1879).
<i>Garh.</i>	Garhwālī.		
<i>Gd.</i>	Gaudian.		
<i>Gd. Gr.</i>	Hörnle's Comparative Grammar of the Gaudian Languages. (London, 1880.)		
<i>Gip.</i>	Gipsy.		

- Hds.** Hasya Pañch Ratna, an Anthology in various languages, by Mahārāj jī Kṛiṣṇa Lāl, (Benares Anjuman Press, Benares).
- Hb.** Man'bōdh's Haribans (ed. Grierson, in J. A. S. B., Vol. LI, transl. in vol. LIII).
- Hd.** Hindūstāni.
- Hd. Dy.** Fallon's Hindūstāni Dictionary.
- Hd. Prov.** A dictionary of Hindūstāni Proverbs, by the late S. W. Fallon; (ed. Capt. R. C. Temple. Benares, 1884.)
- Hm.** Hēma Chandra's Prākṛit Grammar (ed. Pischel).
- Hm. Dy.** Hēma Chandra's Dēshishabdamālā (ed. Pischel).
- Hn.** Harkh Nūth's Poems (ed. Grierson, in J. A. S. B., Extra Number for 1882).
- Ind. Ant.** The Indian Antiquary, a Journal of Oriental Research, ed. Jas. Burgess.
- J.** Jāipūri.
- J. A. S. B.** Journal, Asiatic Society of Bengal.
- J. G. O. S.** Journal, German Oriental Society.
- J. R. A. S.** Journal, Royal Asiatic Society.
- Jan.** The Jānaki Māngal of Tul'si Dās, (ed. Prayag Datt' Singh: Braj Chandra Press, Benares).
- Jt.** Jātaka (ed. Fausböll).
- K.** Kanāujī.
- K. Rām.** The Kabit Rāmāyan of Tul'si Dās (ed. Gōpi Nāth Pāthak, Light Press, Benares, 1879). (It should be noted that the numbering in the Uttar Khaṇḍ is incorrect. The numbers up to 100 are correct, after which they recommence with 1. Accordingly, to find a reference to the latter portion of the Uttar Khaṇḍ, 100 must be deducted from the numbers given in this Dictionary.)
- Kalp.** Kalpasūtra (ed. Jacobi; in Collection of German Oriental Society, vol. VII, No. 1).
- Kan.** Lal Jhā's battle of Kanarpī Ghaṭ (ed. Shri Nārāyan Singh, in J. A. S. B., vol. LIV, Part I, for 1885).
- Kas.** Kāsi ke Chhayāchitrā, a drama by Harishchandra, (Hari Prakāsh Press, Benares).
- Kch.** Kachehayana's Pāli Grammar (ed. Senart; the references are to the separate edition, Paris, 1881).
- Kf.** Kāfirī.
- Km.** Kumaonī.
- Kn.** Kōnkanī.
- Kn. Dy.** English-Kōnkanī and Kōnkanī-English Dictionary, by A. F. X. Maffei. (Mangalore, Basel Mission Press, 1883.)
- Kn. Gr.** Maffei's Kōnkanī Grammar. (Mangalore, 1882.)
- Kram.** Kramadishvara's Prākṛit Grammar.
- Krish.** Shri Krishnagītāvalī, (ed. Munshi Mahāvir Prasād, Lakhnau, Nawal Kishor Press, 1884.)
- Krishnab.** Krishnābali of Tul'si Dās (Braj Chandra Press, Benares, 1882).
- Ksh.** Kāshmirī.
- Ksh. Vy.** Elmslie's Kāshmirī Vocabulary.
- L. L.** Borrow's Romano Lavo Lil (ed. 1874.)
- L. V.** Lalita Vistara (ed. R. Mitra, in Bibliotheca Indica).
- Ln.** Lanman's Statistical Account of Noun Inflection in the Veda. (In Journal of American Oriental Society, vol. X.)
- La.** Lassen's Institutiones Linguae Praeriticae.
- Li.** Latin.
- M.** Marāṭhī; or, in conjunction with other language initials = Modern : e.g., *M. Gq.* = Modern Gaudīan; *M. M.* = Modern Marāṭhī.
- M. Dy.** Molesworth's Marāṭhī Dictionary.
- M. Gr.** Student's Manual of Marāṭhī Grammar (2nd ed., 1880).

<i>Ma. V.</i>	<i>Mahāvastu</i> (ed. Senart, in Oriental Collection of Société Asiatique).	<i>Neb.</i>	<i>Git Nebarak</i> , a modern Maithili song (in MS.)
<i>Mag.</i>	A collection of songs in impure Magahi (in MS.)	<i>Nir.</i>	<i>Nirayāvaliyā Suttam</i> (ed. Warren).
<i>Mars.</i>	<i>Marsā</i> (ed. Grierson, in J. A. S. B., Extra Number for 1882).		
<i>Mech.</i>	<i>Mṛicchehakaṭikā</i> (ed. Stenzler).	<i>O.</i>	<i>Oṛiyā</i> : or, in conjunction with language initials = Old: <i>e.g.</i> , <i>O. II.</i> = Old Hindi; <i>O. Bg.</i> = Old Bangālī.
<i>Md.</i>	<i>Mārkaṇḍēya's</i> Prākṛit Grammar.	<i>O. Dy.</i>	Sutton's English and Oṛiyā Dictionary.
<i>Mg.</i>	Magahi (dialect of Bihārī).	<i>O. Gr.</i>	Sutton's Oṛiyā Grammar. (Cuttack, 1872.)
<i>Mg. Pr.</i>	<i>Māgadhī</i> Prākṛit.	<i>O. Vy.</i>	Mohunpersaud Takoor's Vocabulary, Oṛiyā and English. (Serampore 1811.)
<i>Mh. Pr.</i>	<i>Māhārāṣṭrī</i> Prākṛit.		
<i>Misc.</i>	A collection of miscellaneous folksongs in Bhoj'pūrī, Bais'wārī, and Hindī (in MS.)	<i>P.</i>	Panjābī.
<i>Mik.</i>	Ueber die Mundarten und die Wanderungen der Zigeuner Europa's. By Dr. Franz Miklosich (Vienna, 1872-1880.)	<i>P. Dy.</i>	Panjābī Dictionary, printed in Lodiāna.
<i>Ml.</i>	<i>Multānī</i> (dialect of Panjābī).	<i>P. Dy. St.</i>	Dictionary of English and Panjābī. By Captain Starkey. (Calcutta, 1849.)
<i>Ml. Gy.</i>	O'Brien's Glossary of the Multānī Language, compared with the Panjābī and Sindhi. (Lahore 1881.)	<i>P. Gr.</i>	Panjābī Grammar, printed in Lodiāna.
<i>Mr.</i>	<i>Mār'wārī</i> (and <i>Mewārī</i>).	<i>Pa.</i>	Pālī.
<i>Mth.</i>	Maithili.	<i>Pa. Dy.</i>	Childers' Pālī Dictionary.
<i>Mth. Ch.</i>	Grierson's Maithil Chrestomathy (in J. A. S. B., Extra Number for 1882).	<i>Pa. Gr.</i>	Minayef's Pālī Grammar (tr. Guyard).
<i>Mth. Gr.</i>	Grierson's Maithil Grammar (in J. A. S. B., Extra Number for 1880).	<i>Pa. Gr. K.</i>	Beiträge zur Pālī Grammatik. By E. Kuhn. (Berlin, 1875.)
<i>Muh.</i>	Muhammadan.	<i>Padm.</i>	Padmāwat, by Malik Mohammad Jay'sī (ed. Rām Jasan; Chandra Prabhā Press, Benares, 1884.)
<i>N.</i>	<i>Nāipālī</i> : or, in conjunction with language initials = Northern: <i>e.g.</i> , <i>N. Gd.</i> = Northern Gauḍian.	<i>Parb.</i>	The Pārbatī Mangal of Tul'sī Dās (ed. Prayag Datt' Singh; Braj Chandra Press, Benares.)
<i>N. Acts.</i>	The Acts of the Apostles in Nāipālī.	<i>Port.</i>	Portuguese.
<i>N. Gr.</i>	Grammar of the Nepalese Language. By Lieut. J. A. Ayton. (Calcutta, 1820.)	<i>Pr.</i>	Prākṛit.
<i>N. L.</i>	S. Luke's Gospel in Nāipālī.	<i>Pr. L.</i>	Prākṛita Lakṣaṇa (ed. Hoernle, in Bibliotheca Indica.)
<i>Nāg.</i>	Nāg Songs (ed. Grierson, in J. A. S. B., Extra Number for 1882).	<i>Prabh.</i>	Prabhabatī Haran, a drama by Bhanu Nath Jha, in MS.
<i>Nah.</i>	The Rām Lalākar Nah'chhū of Tul'sī Dās (ed. Prayag Datt' Singh; Braj Chandra Press, Benares).	<i>Prop.</i>	A dissertation on the proper names of Panjābis, by Captain R. C. Temple. (Bombay, 1883.)
<i>Nam.</i>	The Paṇyalaḥohhi Namamala, a Prakṛit Kosha by Dhanapāla (ed. G. Bühler, Göttingen, 1879).	<i>Prs.</i>	Persian.
<i>Nāy.</i>	Specimen of the Nāyā Dhamma Kahū (ed. Steinthal, Leipzig, 1881).	<i>Psh. Pr.</i>	Pāshāchī Prākṛit.
		<i>Psh.</i>	Pashtu.
		<i>Psp.</i>	Paspātī's Études sur les Tchingianés.

<i>Psp. M.</i>	Paspati's Memoir on the Language of the Gypsies (in Journal of the American Oriental Society, vol. VII, pp. 143—270). (Those who have the separate reprint, in order to find a reference, must deduct 142 from the figures given in this Dictionary.)	<i>Siv.</i>	Siva Singha Sarōja, or Notices of Vernacular Poets, by Siv Singh, Inspector of Police. (Lucknow, Nawal Kishōr Press, 1883.)
		<i>Skr.</i>	Sanskrit.
		<i>Skr. Dy.</i>	Böhtlingk's Sanskrit Dictionary (being the smaller edition of the Petersburg Dictionary).
		<i>Skr. Dy. P.</i>	Petersburg Sanskrit Dictionary.
		<i>Skr. Dy. W.</i>	Monier Williams' Sanskrit Dictionary.
<i>Rām.</i>	The Rāmāyan of Tul'sī Dās (ed. Rām Jasan: Benares, 1869; transl. F. S. Crowse, C.S., 2nd ed., with illustrations: Allahabad, 1883).	<i>Sudh.</i>	Sudhābund, a collection of sixty Kajalis, by Kumār Lal Kharg Bahādur. (Bankipore, Khadgbilas Press, 1884.)
<i>Rāv.</i>	Rāvaṇavaho or Setubandha (ed. S. Goldschmidt).	<i>Sun.</i>	Sundari Tilak (Benares, Light Press edition).
<i>Rg.</i>	Raṅg'pūri.		
<i>Rj. Gr.</i>	Notes on the Raṅgpūri Dialect, by G. A. Grierson (in J. A. S. B., vol. XLVI).	<i>T.</i>	Tūrki.
<i>Rig.</i>	Wörterbuch zum Rig-Veda, by H. Grassmann (Leipzig).	<i>Tv.</i>	Trivikrama's Prākṛit Grammar.
<i>Rj.</i>	Rāj'pūtāni.		
		<i>Vaish.</i>	Twenty one Vāishṇava Hymns; ed. and transl. by G. A. Grierson (in J. A. S. B., vol. LIII, Part I, Special Number for 1884).
<i>S.</i>	Sindhī: or, in conjunction with language initials = Southern: <i>e.g.</i> , <i>S. Gd.</i> = Southern Gaudīan, &c.	<i>Ved.</i>	Vedio.
<i>S. Dy.</i>	Shirt, Thavurdas, and Mirza's Dictionary; (Kurrachee, Commissioner's Printing Press, 1879.)	<i>Vr.</i>	Vararuchi's Prākṛit Grammar (ed. Cowell).
<i>S. Gr.</i>	Trumpp's Sindhī Grammar (London and Leipzig, 1872).		
<i>S. Vy.</i>	Eastwick's Sindhī Vocabulary.	<i>W.</i>	In conjunction with other language initials = Western: <i>e.g.</i> , <i>W. Gd.</i> = Western Gaudīan.
<i>Sal.</i>	Song of Salhēs (ed. Grierson, in J. A. S. B., Extra Number for 1882).	<i>Wat.</i>	Watson's Index to Names of Eastern Plants and Products (London, 1868).
<i>San.</i>	The Bairāgya Sandipini of Tul'sī Dās (ed. Prayāg Datt' Singh: Braj Chandra Press, Benares.)	<i>Wil.</i>	Glossary of Judicial and Revenue Terms and of useful words occurring in Official Documents of British India. By H. H. Wilson. (London, 1855.)
<i>Sanj.</i>	Sanjkat Mōchan, by Tul'sī Dās (Lucknow, 1879).		
<i>Sapt.</i>	Sapta Shataka (ed. Weber, in Collection of German Oriental Society, vol. VII, No. 4.)	<i>Z.</i>	Zend.
<i>Sat.</i>	The Sat'sai of Tul'sī Dās (ed. Gōpi Nath Paṭhak, Benares, Light Press).	<i>Zach.</i>	Beiträge zur Indischen Lexicographie von Theodor Zachariæ (Berlin, 1883).
<i>Sgh.</i>	Singhalese.		
<i>Shr. Pr.</i>	Shāstrasēni Prākṛit.		

II.—Grammatical and other Terms.

<i>abbr.</i>	abbreviated.	<i>gen.</i>	genitive or general.
<i>abl.</i>	ablative.	<i>geog.</i>	geographical.
<i>abs.</i>	abstract.	<i>gram.</i>	grammatical.
<i>acc.</i>	accusative.	<i>imp.</i>	imperfect tense.
<i>act.</i>	active (case or voice or verb).	<i>imper.</i>	imperative mood.
<i>adj.</i>	adjective.	<i>incorr.</i>	incorrect.
<i>adv.</i>	adverb.	<i>ind.</i>	indicative mood.
<i>aff.</i>	affix.	<i>indef.</i>	indefinite or indefinite.
<i>agric.</i>	agricultural.	<i>inf.</i>	infinitive.
<i>anon.</i>	anonymous.	<i>instr.</i>	instrumental.
<i>art.</i>	article.	<i>intens.</i>	intensitive.
<i>auxil.</i>	auxiliary.	<i>inter.</i>	interrogative pronoun or interrogative.
<i>caus.</i>	causal.	<i>intr.</i>	intransitive.
<i>cf.</i>	confer, compare.	<i>introd.</i>	introduction.
<i>ch.</i>	chapter.	<i>l.</i>	line.
<i>chap.</i>	chapter.	<i>lg. f.</i>	long form.
<i>cl.</i>	class.	<i>lit.</i>	literally.
<i>coll.</i>	colloquial.	<i>loc.</i>	locative.
<i>com.</i>	commonly.	<i>m. or masc.</i>	masculine.
<i>com. gen.</i>	common gender.	<i>m.c.</i>	metri causa, or 'for the sake of metre.'
<i>comm.</i>	commentary.	<i>med.</i>	medical.
<i>comp.</i>	compound.	<i>met.</i>	metaphorical.
<i>con.</i>	concrete.	<i>myth.</i>	mythological.
<i>cond.</i>	conditional.	<i>n. or neut.</i>	neuter.
<i>conj.</i>	conjunct or conjugation or conjunctive.	<i>neg.</i>	negative.
<i>cons.</i>	consonant.	<i>nom.</i>	nominative.
<i>constr.</i>	construction.	<i>num.</i>	numeral.
<i>cont.</i>	contemptuous.	<i>obl.</i>	oblique.
<i>contr.</i>	contracted or contraction.	<i>obs.</i>	obsolete.
<i>cor.</i>	corrupt.	<i>obsc.</i>	sensu obsceno.
<i>corr.</i>	correct.	<i>opp.</i>	opposite.
<i>correl.</i>	correlative or correlative pronoun.	<i>orig.</i>	original.
<i>dat.</i>	dative.	<i>p.</i>	page.
<i>dem.</i>	demonstrative pronoun.	<i>p.p.</i>	past participle.
<i>den.</i>	denominative.	<i>part.</i>	participle.
<i>der.</i>	derivation or derivative.	<i>pt.</i>	particle.
<i>dim.</i>	diminutive.	<i>pass.</i>	passive.
<i>dir.</i>	direct.	<i>pers.</i>	person or personal.
<i>dō.</i>	dōha, a Hindū metre.	<i>phon.</i>	phonetic.
<i>du.</i>	dual.	<i>phr.</i>	phrase.
<i>emph.</i>	emphatic.	<i>pl. or plur.</i>	plural.
<i>esp.</i>	especial.	<i>pleon.</i>	pleonastic.
<i>euph.</i>	euphonic.	<i>poet.</i>	poetical.
<i>exam.</i>	example.	<i>postpos.</i>	postposition.
<i>exc.</i>	except or exception.	<i>pphr.</i>	periphrastic.
<i>f. or fem.</i>	feminine.	<i>pr. pts.</i>	principal parts of a verb, i.e. the present participle, the past participle, the verbal noun in <i>b</i> , and the oblique verbal noun in <i>ai</i> .
<i>fac.</i>	facetious.		
<i>fig.</i>	figurative.		
<i>fut.</i>	future.		

<i>prec.</i>	precative.	<i>st.</i>	stem.
<i>pref.</i>	prefix.	<i>str. f.</i>	strong form.
<i>prep.</i>	preposition.	<i>subst.</i>	substantive.
<i>pres.</i>	present.	<i>suff.</i>	suffix.
<i>pret.</i>	preterite.		
<i>prim.</i>	primary.	<i>tbh. or tadbh.</i>	tadbhava.
<i>pron.</i>	pronoun or pronominal.	<i>tech.</i>	technical.
<i>prop.</i>	properly.	<i>term.</i>	termination.
<i>prov.</i>	proverb.	<i>tr.</i>	transitive.
		<i>transl.</i>	translated or translation.
<i>q.v.</i>	quod vide, or 'which see.'	<i>ts. or tats.</i>	tatsama.
<i>qual.</i>	quality or qualitative.		
<i>quant.</i>	quantity or quantitative.	<i>unphon.</i>	unphonetic.
<i>red.</i>	redundant.	<i>v.</i>	verb.
<i>red. f.</i>	redundant form.	<i>v. intr.</i>	verb intransitive.
<i>redupl.</i>	reduplication or reduplicated.	<i>v. tr.</i>	verb transitive.
<i>refl.</i>	reflexive.	<i>roc.</i>	vocative.
<i>rel.</i>	relative.	<i>rr. l.</i>	varia lectio.
<i>resp.</i>	respective.	<i>rs.</i>	verse.
		<i>vulg.</i>	vulgar.
<i>s.v.</i>	sub voce.		
<i>sc.</i>	scene (in a drama).	<i>wom.</i>	used by women.
<i>sch.</i>	scilicet or to be understood.	<i>wk. f.</i>	weak form.
<i>sec.</i>	secondary.		
<i>sg. or sing.</i>	singular.		root.
<i>sh. f.</i>	short form.		

N.B.—Abbreviations of adjectives may also be used as abbreviations of the corresponding adverbs.

III.—In Quotations from the Rāmāyan.

<i>A.</i>	<i>Ajōdhya Kāṇḍ.</i>	<i>Ln.</i>	<i>Laykā Kāṇḍ.</i>	<i>ch.</i>	<i>chāupāi.</i>
<i>Ar.</i>	<i>Aranya Kāṇḍ.</i>	<i>Su.</i>	<i>Sundar Kāṇḍ.</i>	<i>chh.</i>	<i>chhand.</i>
<i>Ba.</i>	<i>Bāl Kāṇḍ.</i>	<i>Ut.</i>	<i>Uttar Kāṇḍ.</i>	<i>do.</i>	<i>dōhā.</i>
<i>Ki.</i>	<i>Kis'kindā Kāṇḍ.</i>			<i>so.</i>	<i>sor'thā.</i>
				<i>toṭ.</i>	<i>tōṭak.</i>

COMPARATIVE DICTIONARY

OF THE

BIHĀRĪ LANGUAGE.

अ a

अ a (1), the first letter of the Bihārī alphabet, represents three distinct vowels. First, it indicates 'a short vowel, which we, for the sake of convenience (see *Introd.*), transliterate with a, but which really has, as a rule, the sound of short āw (or short broad ö), as in the English 'hot,' 'not,' though not quite so deep as the corresponding Bangālī āw. Secondly, it sometimes indicates 'a long vowel, the sound of which is a long āw (or long broad ö, see *Introd.*), as in the English 'awe,' 'law.' In this case it is distinguished in this Dictionary by placing the prosodic mark of length (ː) over it and transliterating it by â, thus अː há. Thirdly, it sometimes indicates 'a mere imperfect vowel (see *Introd.*), the sound of which is a very short ɛ, as in the English 'bigger' (see *Sweet's Handbook of Phonetics*, § 200). In this case it is distinguished, in this Dictionary, by a dot (·) placed in line after the consonant, and transliterated by the apostrophe; thus क' k', ग' g'.

With regard to the use of the sign अ and its new substitutes, it should be noted that the former (अ) is never used except at the beginning of a word or after another vowel, as अगा agā before, नौवा nāwā barber. In the middle of a word, after a cons., it is always omitted, its absence indicating the presence of the vowel it represents, according to the native grammarians' theory that the sound of a inheres in every consonant unless otherwise specified; thus काली kali bud, हौँ hāwī I am, गारवा gharwā house. The last two examples illustrate the use of the new signs, which practically serve as substitutes for the omitted अ when it is either a long or an imperfect vowel. At the end of a word, also, it has been the common practice hitherto to omit the sign अ. This practice has a very serious inconvenience. There are but very few cases in which any

of the three sounds of अ is pronounced at the end of a word after a consonant, whereas the omission of the sign अ, according to the already-mentioned grammatical theory, would indicate the necessity of pronouncing an inherent a after every final consonant. For this reason the sign ऌ or ॡ (see *Introd.*) is adopted in this Dictionary to replace the sign अ whenever any of its sounds are pronounced at the end of a word; the sign ऌ signifying the full (short or long) sound of अ, and the sign ॡ its imperfect sound. Hence when any word is spelt without ऌ or ॡ, it must be read as ending in a consonant. The principal cases when there is a final audible sound are given below; and it will be noticed that the short sound ɛ occurs in the first case, the long sound â in the second, and the imperfect sound in the two remaining cases. With the exception of these cases, no word is ever pronounced with a final a; thus अङ्ग aṅg limb, घर ghar house, कमल kamal lotus, etc. It should be noted, however, that this rule is only applicable to prose. In poetry every final a is pronounced as the imperfect vowel; and hence in verse quotations the substitutes ऌ or ॡ will not be used, the absence of the vowel sign being understood to be, as usual, an indication of the vowel pronunciation.

With regard to the occurrence of the various sounds of अ, the following rules may be given. 'The short āw-sound is the regular and most common one. It is not the Sanskrit open a, nor the common Hindī a (which sounds less hollow), nor is it like the English u in 'nut,' 'but.' It is something between the u in 'nut' and the (Bangālī) ö or āw in 'not,' but exactly agrees with neither. It may occur in any syllable, whether open or closed, stressed or unstressed, whether initial or medial or final; thus घर ghār house, अमर āmār immortal, कमल kāmāl lotus,

कराकर *kār'kār* he did, न न *nāw* not. The long āw-sound has been observed by us in the following cases:—(1) the auxiliary verb ✓ ह *hāw* be (e.g., ह *hāw* I am); (2) the Bhoj'puri pres. ind. (e.g., देख *dekhā* I see); (3) the termination of the 2nd pers. plur. of any tense (e.g., देख *dekhā* may ye see, Bh. देख *dekhā* you see, Bh. देख *dekhā* or Mth. देख *dekhā* you will see); (4) in the Maithili abl. postpos. स *sā* (e.g., मुख *mukh sā* from the mouth, Bid. 6, 2); (5) in the Magahi termination of the obl. form of nouns in silent a (e.g., ग *gharā kā* to a house, देख *dekhā kā* to see, J. A. S. B., vol. LII, pp. 151, 154). The Bihāris have no special graphic sign for this peculiar long sound, but, when necessary, they sometimes indicate it by placing the prosodic mark of length (—) over अ (thus अ *ā*); or, though incorrectly, write it as ओ (e.g., ओ *ā*), or, as in the Azamgarh Settlement Report, p. 20A, ओ *ā*); or, still less correctly, they express it by adding the visarga (e.g., देख *dekhā* I see, देख *dekhā* you see, see Gd. Gr., p. 26, footnote). It is, however, clearly nothing else but the long sound corresponding to the common short sound āw, these two forming an exact pair of short and long vowels. The imperfect a-sound never occurs in the beginning of a word. In the middle of a word it is not uncommon, though no exact rules as to its occurrence can be given, except that (1) it is usually met with between two syllables, the second of which contains a long vowel, as in ग *ghar'wā* house, सु *su'tā* he slept; and (2) it always occurs between or after two consonants which originally formed a conjunct consonant, as in स *sab'd* word, ज *jat'n* purpose, क *kir'pā* grace, प *par'yōjan* need (from Skr. म, व, क, प, योजन). At the end of a word it never occurs in prose, except in the two last cases, mentioned below, of the final audible अ. In poetry, as already mentioned, every final अ is pronounced as the imperfect vowel.

At the end of a word the vowel अ is audible in the following cases:—(1) in monosyllables, as न *na* not; (2) in the 2nd pers. plur., as देख *dekhā* may ye see; (3) after a double consonant, as र *richch'* bear, द *datt'* given; (4) after अ, or a conjunct consonant the latter part of which is अ, as अ *akath'niy* unspeakable, अ *ajogy'* unworthy, ग *grājhy'* acceptable. In the case of most other conjunct consonants their component parts are pronounced separately with the interposition of the imperfect vowel, so that the word practically ends in a single consonant, without any inherent a; thus जु *juk't* joined (Skr. जु), स *sab'd* word (Skr. म), ज *jan'm* birth (Skr. ज), पु *put'r* son

(Skr. पु), सु *suk'l* white (Skr. सु), क *Krish'n* Krishna (Skr. क), etc.; but if the conj. cons. consists of a nasal or a sibilant followed by a mute, it is treated like a single cons., that is, it is pronounced without any inherent a; thus अ *ayg* limb, अ *ant* end, द *danḍ* staff, and स *samast* whole, ग *grihast* (Mth.) or ग *gir'hast* (Bh.) householder (Skr. ग), पु *pusp* or पु *pushp* flower (Skr. पु).

It may be added that in Bais'wari the letter अ, inherent in a preceding य or व w, is sometimes written to express the short vowels ए e and ओ o respectively; thus in the pron. forms अ, अ, and अ, अ, pronounced *jehi*, *jen*, and *mohi*, सो, for अ, अ, and अ, अ, etc. On the same principle the Skr. व्यक्ति *vyakti* person becomes बे *bekat* in Bihāri (cf. Bid. 8, 2).

[The ancient Indo-aryan language possessed a pair of short and long sounds of a, pronounced clear and open, like a in the German 'mahn' and 'māhi,' Italian 'bällo' and 'bāco.' The short sound of ā does not occur in English, but the long ā is met with in words like 'far', 'star.' In Sanskrit these were graphically represented by अ ā and आ ā. The sound of अ, however, began to undergo changes from very early times. These changes took two different directions. On the one hand, the sound ā tended to be obscured into a short ă, on the other, into a short ă (compare the analogous change of a in Greek to e and o), by which two sounds are not to be understood a clear ă and ă, but obscure sounds like German ă (or ă) short and English āw short, pronounced something like ă in 'error' and ă in 'hol.' (Cf. Sweet's Phonetics, §§ 31, 66, 71-74.) The former sound is best represented by the common अ of the Hindi, the latter by the common अ of the Bangālī; thus ग *ghar*, pronounced H. *ghēr*, Bg. *ghēr*. The tendency of ā to change to short ă is already noticed by the most ancient native grammarians (Pratishākyas and Pāṇini in the 3rd cent. B.C.; see Whitney's Skr. Gr., § 21, p. 9), who call the vowel so changed सं *samvṛita* or 'dimmed.' The tendency of ā to change to short ă probably also declared itself very early, though no similar testimony on this point seems to be available. The evidence of the modern Gaudians, however, shows that the former tendency affected more the centre and west of India, while the latter was active in the east and extreme south. Thus अ is pronounced as short ă in all Western Gaudians (Hindi, Panjabi, Sindhi, Gujarati) and in the Southern Gaudian (or Marāṭhi) with the exception of the Konkani dialect of the Marāṭhi, in the extreme south, near Goa. On the

other hand, अ is pronounced as short ष (or षw) in all Eastern Gaudians (Bihārī, Bangālī, Oriyā) and in the Kōṅkaṇī. In Bangālī the ष-sound is most clearly developed (see Bg. Gr., pp. 7, 8), less so in Oriyā (O. Gr., p. 1, Cp. Gr., p. 67) and Kōṅkaṇī (Kn. Gr., p. 5), and also less so in Bihārī, in the westernmost dialects of which (Bais'wārī, Western Bhoj'pūrī) the ष-sound already predominates. In the Gipsy both changes, ष and ष, are found in different words; thus desh, 'ton,' but shov, 'six'; see Psp. M., pp. 230, 231 (Skr. दश and षट्). The result of the process thus far explained was to give to the Gaudian two a-sounds. One was short (ष or ष), and was the obscure close representative of the ancient short open a, while the other was long and identical with the ancient long open ā. But by the side of this process there gradually developed in the Eastern Gaudians another, which consisted in creating on the one hand a long counterpart of the short close a, and on the other hand a short counterpart of the long open ā. Thus the final result of the two processes was to produce two pairs of a-sounds, one being open, the other close, and each pair consisting of a short and long sound. Moreover, the second process led to a further important result in the Eastern Gaudians. The fact that the two initial sounds were the short close a and the long open ā, and were graphically represented by अ and आ respectively, had practically the effect of causing these two graphic signs to be looked upon as serving to distinguish not so much the quantity as the tone of those two a-sounds. In other words, अ became the sign, not of the short a-sound, but of the close a-sound, while similarly आ became the sign, not of the long, but of the open a-sound. When this result had been attained, it obviously became necessary to devise some new marks to distinguish the quantities of the new pair of a-sounds, whenever such distinction appeared to be desirable. In the ordinary converse of life, indeed, this necessity was not much felt; it is a common observation that people will continue, without much practical inconvenience, a system of spelling which no longer conforms to the realities of pronunciation; and thus at the present day natives as a rule use the signs अ and आ for the close and open sounds without distinction of quantity. Still occasionally there is need of defining quantity, and then, as already explained, various means are resorted to. One of these, the system of using prosodic marks, has been adopted in this Dictionary, as being the simplest and most consistent. According to this system the long close a-sound (i.e., āw) is represented by अ (i.e., अ plus the prosodic mark of length), and the short open a-sound (i.e., ā) is indicated by आ

(i.e., आ plus the prosodic mark of shortness). The system of E. Gd. a-sounds and their graphic representations may then be thus tabularly shown:—

Close a-sound ... { Short, अ a (= āw).
Long, आ ā (= āw).

Open a-sound ... { Short, आ ā.
Long, आ ā.

The creation of a short counterpart to the long open ā in the E. Gd. appears in every case to be due to the shortening of an original long open ā, and is most frequently the result of the law of shortening the antepenultimate (see Introd.). Thus, B. खाँटिया khāṭiyā bod (lg. f. of खाँट khāṭ); B. खाँटो khāṭō, Bg. खाँटलाम khāṭlām, O. खाँटो khāṭō I ate (from खाँ khā); B. मारँलो mār'lō, Bg. मारँलाम mār'lām, O. मारँलो mār'lō I beat; Bg. मारँया mār'iyā having beaten, खाँया khā'iyā having eaten, खाँिया āṣiyā having come, etc. (The short pronunciation of आ in all these cases is strikingly shown by the contraction of आ + ए āi to ē in Bangālī (colloquially, see Bg. Gr., p. 330) and to āi in Bihārī; thus Bg. खेलाम khēlām, B. खेलो khēlō I ate; Bg. मेरे mērē having beaten, etc.) It should be observed, however, that in the case of the shortening the antepenultimate of long forms (but of no others) there is a tendency (imperative in Western Bhoj'pūrī and Bais'wārī, but optional in the other dialects of Bihārī) to substitute the short close a for the short open ā; thus in Bw. and W. Bh. only खाँटिया khatiyā, but खाँटिया khatiyā or खाँटिया khāṭiyā in Mth., Mg., and E. Bh. But besides the case of the antepenultimate, the short open ā occurs also in other cases; e.g., in tatsamas which originally contained a long open ā before a conj. cons.; thus, B., Bg., and O. न्याँय न्याँय' just (Skr. न्याय), बाँय बाँय' sentence (Skr. बाय), बाँय ग्रँय' acceptable (Skr. बाय), बाँय बाँय' external (Skr. बाय), etc. For some other cases, see the Art. आ ā. The existence of the long counterpart (āw) of the short close a in Bangālī and Oriyā has not as yet been specially noticed by grammarians; but in Bangālī it occurs, for example, in the vocative term. of such nouns as पिता father, माता mother (e.g., हे पिता he pitā! oh father!). It is now usual in Bangālī to spell these forms with the visarga (पिता, माता), a practice which has led to the mistaken notion that they are identical with the Sanskrit vocatives thus spelt (see Bg. Gr., p. 65), but which is none also than the erroneous practice already noticed as being also found in Bihārī writers. The creation of this long āw appears in most, if not all, cases to be due to the curtailment of a syllable which in the preceding stage of the Ap. Pr. contained an अ u. Thus 2nd pers. plur. B. देखो dēkhō = Ap. Pr.

देखल; Bh. देखल dēkhālā = Ap. Pr. देखल + ल (see Gd. Gr., §§ 497, 501); voc., Hg. पितर pitā = Ap. Pr. पितर or पितरो (see Gd. Gr., § 369); pres. ind., Bh. देखल dēkhālā = Ap. Pr. देखल + ल (see Gd. Gr., §§ 497, 501); auxil. verb हव hāw is contracted from Ap. Pr. हविष or उविष (Gd. Gr., § 514); abl. postpos. हें sū is a contraction of the alternative form हें sū; obl. sing. हरं = Ap. Pr. gen. sg. हर (see Gd. Gr., p. 195, J. A. S. B., vol. LII, p. 163). Respecting the Western and Southern (Gaudians, it remains to be added that in them the ancient short open ā has often survived, in words like गन gān multitude (Skr. गण), etc., especially in onomatopoeic words like जल जल jhāl jhāl jingling, and frequently in stressed syllables, like कर्म karm, but E. Gd. karmal.

With regard to the Bais'wari practice of expressing ए by अ, it may be noted that the same use is also sometimes observed in Bangālī; e.g., बघाजार he is seen, pronounced dekha'jāi, बक्ति individual, pronounced bekti.]

अ a (2), (f. अ a or ऐ i; str. f., m. आ ā, f. ऐ i), Ts., a prim. der. suff. used to form nouns of action. Exam., खेल m., and खेल or खेल f. play, from √ खेल play; श. f. खेल m., खेल or खेल f., str. f. खेल m., खेल f. laughter, from √ खेल laugh; मार or मारि f. beating, from √ मार beat; wk. f. बोल f., and str. f. बोल f. language, from √ बोल speak. See art. आ ā (2) and art. ऐ i (2).

(It should be remembered that this suff. becomes silent in prose, though not in poetry, according to the ordinary rule regarding a final अ, as explained in art. अ a (1). The fem. gender is the more usual one in words formed with this suff. The fem. form in ऐ i is common in the poetry of all dialects, but in prose it is almost entirely limited to the Mth. dialect, the corresponding fem. form in the other dialects ending in silent अ a. The complete set, consisting of masc. and fem., short and long forms, does not exist in every instance. Practice alone can supply the needful information on this point).

[The original of this suff. is the Skr. suff. अ, which (in the nom. sg.) forms m. अ, f. आ. In Pr. the fem. suff. ऐ may be substituted for आ (see Hēm. iii, 32, Vr. v, 24), the Pr. set of the suff. thus becoming m. ओ, f. आ or ऐ. In Gd., according to its usual phon. laws, this set changes to m. अ, f. अ or ऐ; see Gd. Gr., p. 155, § 329; also §§ 41-51. The lg. f. of this suff. is made by the addition of the pleon. suff. अ; see the art. आ ā (2) and अ ka.]

अ a (3), Tbh., pref. euph., added to words beginning with a conj. cons. the first part of which is अ; thus बघाज

bathing (Rām., Ut., ch. 30, 2; Skr. बान), बघुनि praise (Rām., Bā., ch. 93, 8; Skr. बुनि), बघान place (San., vs. 39; Skr. बान). Sometimes the conj. cons. is dissolved; e.g., बघान Gōp. 13; बघुनि Bih. iii, 9. Optionally, and perhaps preferably, ऐ is prefixed to such words, e.g., रको school (B. Gr. II (Bh.), conversation 20), रकिर firm (Padm., ch. 618, 7; Skr. रिक); see art. ऐ i (4).

[That the euph. use of the pref. अ was not entirely unknown in mediæval and ancient India may be conjectured from such instances as Skr. कृय or अकृय, base metal, Skr. अनेक or एक, dumb (see Goldstücker's Skr. Dy., s.v. अ); and the existence of the Gd. रको, रकिरा (L. V., p. 269, l. 10; Gd. Gr., p. 14), Pā. रको, रकिरा (Pā. Dy.), Pr. रको, रकिरा (Hēm. ii, 130; according to Vr. xii, 22 only Shr. Pr.), for Skr. री, seems to point in the same direction. On the other hand, instances like the Skr. astronomical terms क्रोय scorpion (Greek σκορπιός), क्रोय 'kronos' (Greek κρόνος)—see Weber's History of Indian Literature, p. 254, footnote—indicate an alternative treatment of initial conj. cons. In all Gds. the euph. use of the pref. अ prevails.]

अ a (4), Ts., pref. neg., added to words (subst., adj., part., num., or adv.) 'to negative their meaning, like the E. in-, un-, dis-, or 'to depreciate it; thus 'अज्ञान ignorance (Rām., B., ch. 64, 1; from ज्ञान knowledge), अवल immoveable (Rām., Bā., ch. 2, 11; from वल moveable); अवशिष्ट without distinction (Bīd. 29, 3; from शिष्ट specially); again 'अर्धन an unlucky day (Padm., ch. 419, 3; from दिन day). It becomes अन an, if the word begins with a vowel; thus अनार disrespect (Vaish. iv, 2, from नार respect), अवृत्ति improper (Bīd. 51, 4, from वृत्ति proper), अनेक many, lit. not one (Bīd. 45, 1, from एक one). Not unfrequently it is pleonastically reduplicated अन an + अ a, in which form it occurs both before words beginning with a consonant and words beginning with a vowel; thus, before cons., अवशिष्ट unnoticed (Sal. 18; from वित mark), अनभव not having become (Rām., Bā., ch. 176, 2, अनभव विद्याना when it had not yet become morning, from भव having become, past part. = Skr. भू); again before vowels, अनधिकारी an'adhikārī uninitiated (Rām., Bā., ch. 118, 1, from अधिकारी initiated), अनरहित an'ichehhit undesired (Rām., Ut., ch. 116, 4, from रहित desired). If thus used pleonastically, अन is practically treated as a separate word.

[अ, before vowels अन, is well known in Skr. as a neg. pref. There are even a few, though doubtful and mostly vedic cases of its reduplication;

e.g., **अनाका** famine (**अ** not + **नाका** inauspicious time, famine, there is no real word **आनाका**), **वद**. **अनाकविन्** fearless (**अ** not + **अकविन्** fearless, there is no real word **आकविन्**); see Goldstücker's *Skr. Dy.*, s. v. In *Pr.* also it is well known, both in its simple and reduplicated forms; examples of the latter are **अवर्चिनि** unconsidered (from **चिनि** considered, *IIēm.* ii, 190), **अवहेर** freedom from calamity (from **हेरि** calamity, *Ans.* § 4). The same remark applies to all *Gds.*]

अ a (5), *Tbh.*, *pref.* intens., very, excessively, sometimes added to words to emphasise their meaning; thus **अहोष** great destruction (*IIb.* v, 35, for **होष**), **अव्यस** very unsteady (for **व्यस**), **अगूढ** very difficult (*Az. Gy.* for **गूढ**); occasionally in compounds, as **अकाय** or **अकाय** very great, hugo (*IIb.* iii, 10, *lit.* having a large body, from **काय** body).

[*Skr.* **अति**, *Pr.* **अर**; hence *Gd.* **ऐ** and shortened **अ**; see the remarks on derivation under the art. **अनाय**. The origin of this *pref.* **अ**, however, is now lost sight of, and it is added, at pleasure, to tats. as well as *tadbh.* words.]

अ a (6), *Tbh.*, *pref.* *pleon.*, added to many words without modifying their meaning, as in **अवधुत** destroyer (*Pārv.* do. 13), **अनन्द** happiness (*Jan.*, ch. 12), **अंघीष** blessing (*Jan.*, ch. 5, *Nah.*, vs. 17), **अहार** support, food (*Sam.*, vs. 53), **अकाश** sky (*IIb.* i, 36), etc.

[*Skr.* **अ**; in *Pā.* and *Pr.* generally **अ**, but occasionally shortened to **अ** with doubling of the succeeding cons.; thus *Pr.* **अवधुत** (*Nām.*, vs. 23) destroyer (= *Skr.* **आवधुत**), *Pr.* **अननाय** (*Nām.*, vs. 203) pond (= *Skr.* **आनाय**), *Pā.* **अविनो** removed (= *Skr.* **आविनो**), *Pā.* **अजीनो** or *Pr.* **अजीनो** (*IIēm.* iv, 54, *Nay.* 117) attached (= *Skr.* **आजीन**), *Pr.* **अवायस** (*Kalp.* § 95) clothes (= *Skr.* **आवायस**). In *Gd.* the latter process became much more general, hence *B.* **अकाय** or **अकाय** = *Pr.** **अकायो**, *Skr.* **आकायो**; *B.* **अव्यस**, *Pr.* **अव्यस**, *Skr.* **आव्यस**, etc.]

अ a (7), *Ts.*, interjection of pity, ah!

[*Skr.* **अ**; so possibly in all *Gds.*]

अ a (8), *Tbh.*, *voc. pt.*, only occurring in the compounds **अरे**, **अरी**, etc.; a shortened form of **ऐ** *ā*, *q.v.*

अ a (9), *Ts.*, 'a name of Vishnu (see **बोम**); 'a name of Brahma. Only occurring in fanciful usages, e.g., in riddles, etc. Exam., *Sat.*, (with comm.) p. 1, l. 8, **अनक-दुता**, **दखान-दुत**, **अरग**, **रिख**, **अ**, **न** **आर**, **हुकविदाय** **दख** **पद** **परवि** **अन-आनर** **गय** **पार**, Having put together *Sita*, *Ram*, *Lachhman*, *Bharat*, and

Satrugh'n, *Tul'si Dās* touching (*their*) ten feet crossed over the sea of existence. (Here **अनक-दुता** daughter of *Janak* is *Sitā*; **दखान** or **दखान** stands for **दखय**, **आन** and **रय** both meaning vehicle: **दखान-दुत** son of *Das'jān* is *Rām*; **अरग** snake signifies the *Nāg* king *Shes*, who became incarnate as *Lachhman*; **अ** signifies *Vishnu*, who became incarnate as *Bharat*; and **न** signifies *Sib*, who became incarnate as *Satrugh'n*.)

[*Skr.* 'अ'; so in all *Gds.*]

अइ *ai* (1), for words commencing thus and not mentioned below, see under **ऐ** *ā*. It should also be noted that certain words, beginning with **अर** *ar*°, **अरत** *ar*°, **अरव** *ar*°, **अरव** *ar*°, **ऐ** *ā*° or **ऐत** *ai*°, **ऐह** *ai*°, **ऐव** *ai*°, etc., (e.g., **अरहे** *ai*hā he will come, *Padm.*, ch. 175, 3; **अरहो** *ai*hō I should have come, *Misc.* 79; **अरहे** *ai*hē they came, *Bais.* 7, etc.) are inflections of the **अ** *ā* come, and must be looked up under that root.

अइ *ai* (2), a verbal termination, = **ऐ** *ā*, *q.v.*

अइसन *aisan* — **ऐसन** *āsan*, *q.v.* Exam., *Bais.* 7, **अरसन** **देवरवा** **के** **पंथिया** **रे** **दिपीलू**, *Rama*, I would have got such a brother-in-law hanged, O *Ram*!

अइसा *aisa*, (*f.* **अरसी** *aisi*) = **ऐसा** *āsa*, *q.v.* Exam., *Bais.* 27, **अरसी** **मोचनी** **डाख** **सन** **को** **जाने** **ना** **देतो**, Working such an (efficacious) magic, I should not let my lover depart.

अई *ai* = **आर** *ai* (1), **आरे** *āi* (1), a *sec. der. suff.* used to form abstract nouns from adjectives, as **अलुकर** lightness, from **अलु** light; **अनार** goodness, from **अना** good.

[*Skr.* **ता**, *Skr.* *Pr.* **दा**, or *Mh.* *Pr.* **दा** (*IIēm.* ii, 154), with *pleon.* **अ** superadded, it is *Skr.* **तिता**, *Pr.* **दिता** or **रदा**, or, including the final **अ** of the base, **अरदा**, and *Gd.* **अरे**; with *pleon.* **अ** (= **अ**) added again to the base, we have *Pr.* **अवरदा** contracted to *Gd.* **आरे**. See *Gd. Gr.*, § 220.]

अउ *au* (1); for words commencing thus, and not mentioned below, see under **औ** *āu*.

अउ *au* (2), a verbal termination, = **औ** *āu*, *q.v.*

अउर *aur* = **आनोर** *dor*, *q.v.*

अजत *aut*, **अन** *ūt*, **अतिता**, *autiyā*, *Tbh.*, *subst. m.*; 'a man who dies without leaving issue; 'a bachelor, 'a blockhead, fool.

(Properly Hindī, but occasionally used by educated Bihāris.)

[Skr. 'अप्रुः or 'अप्रुक्कः; Pā. 'अप्रुणो, 'अप्रुणको; Pr. 'अप्रुणो, 'अप्रुणको; Ap. Pr. 'अप्रुण, 'अप्रुणड, or 'अप्रुणडु; —II. 'अजत, जत, 'जतिवा; Garh. 'जोता; P. 'जोन, 'जोन (Ml. Gy.), जत, (f.) जतनी; Ml. 'जोनरक (m.), 'जोनरी (f.); M. has अजत in the sense of plough, plough-boy.]

अप्र aē; for words commencing thus, see under ऐ aē.

अप्रो aō; for words commencing thus, see under औ aū.

अंश aṁsh, अंश aṁs; for words commencing thus, see under अंश aṁs.

अक ak (1), Tbh., a der. suff. occurring in a certain number of sec. roots. Sometimes the original root (generally with a slightly different meaning) occurs side by side with the sec. root thus formed; but in most cases the former is no longer in use. Exam., √अक be separated and √अक be split; √अक be painful and √अक tighten; again √अक split, √अक rumble, from the disused √अ or अर and √अर respectively; similarly √अक glitter, √अक shine, and many others, see II. R., 63.

(It may be noted that these sec. roots, just like prim. roots, may be used as nouns of action, which are generally feminine in their weak form; while their strong forms end in अक masc. and अकी fem.; e.g., अक f. pain, अक f. glitter, अकी f. glance. See the art. अ a (2) and ऐ (2), both prim. der. suff.)

[The original of this suffix most probably is the Skr. √कृ kṛi, which in construction with any noun (generally in the acc. sing.) may form a sort of periphrastic root. Thus Skr. कृन् + √कृ blow (lit. make puff), अन् + √कृ hinder (lit. make hindrance, from अन्), अन् + √कृ rumble (lit. make a rumbling noise), अन् + √कृ pain (lit. make torment). In Pr. the √कृ coalesces with the noun, so as to form an indivisible compound root ending in क, which last element is in Gd. further reduced to a single क. Thus the abovementioned Skr. periphrastic roots become in Pr. the compound roots अक (pres. part. act. अकतो, Sapt., vs. 176; pres. part. pass. अकित IIem. iv, 422), अक, अक, अक, and in Gd., अक, अक, अक, अक. It will thus be seen that the initial अ of the suffix अक is really the termination of what was originally a noun, while the element क represents what was originally the root क. For further information on the nature and origin of such comp. roots, see Gd. Gr., § 353, p. 173.]

अक ak (2), (f. रका), Ts., a prim. der. suff., used only in tats. words to form adjectives and nouns of agency. Exam., कारक, (f. कारिका), a doer, from √कृ.

[Skr. अकः, f. रका; met with in all Gdā. In all probability this suff. is a compound of the prim. der. suff. अ a (2), q.v., and the pleon. suff. क, q.v.; thus, m. अकः = अ + कः, f. रका = र + का. The tatsbh. form of the suff. is m. अक a (2), f. री, q.v.]

अक ak (3), Tbh., a shortened form of अक or अक one, occurring only in compounds, such as अकसा ak'sa, अकसर ak'sar, अकसरि ak'hattarī, अकसर-सो ak'sar'sō, etc. (q.v.).

[Skr. एक, Ap. Pr. एक (IIem. iv., 371), B. एक or अक.]

अकण्टक ak'tay, अकण्टक ak'tay, अकण्टक ik'tay, अकण्टक ik'tay, Any., adj. com. gen., acting, being temporarily in charge of an office in the place of another officer.

[E. acting, a tech. term of the Indian Administration.]

अकट-बकट akat'bakat, Tbh., subst. m., 'trifles, things worth nothing (= बाकी-बाकी); hence 'the minor portions of a composite whole. Exam., 'Chan., अकट-बकट कर्त्तुं न मन चाय, दुर्जन कर्त्तुं विक परम लक्षण, To speak trifles as they come into the mind, is the natural disposition of evil men. 'Hb. 2, 59, अकट-बकट सब छुटल, All the pegs and pins of the cart came loose. See अकट-बकट agar'bagar.

[Perhaps connected with अकट or अकट (1), q.v., अकट being a reduplication of अकट; or the latter might itself be a reduplication of अकट, q.v. Cf. M. अकट-विकट rigorously minute, and अकट-विकट hideously large.]

अकण्टा ak'ta (1), the same as अकण्टा ak'ta (1), q.v.

अकण्टा ak'ta (2), the same as अकण्टा ak'ta, q.v.

अकण्टी ak'ti, fem. of अकण्टा ak'ta (2), q.v.

अकण्टोवर ak'tobar, अकण्टोवर ak'tobar, the same as अकण्टोवर ak'tobar, q.v.

अकठी akāthi, Tbh., adj. com. gen., mischievous, noxious, injurious. Exam., Chan., अकठी जन अकणी हि दुष, To an unreasonable man defects alone are visible: a mischievous person sees them very deftly.

[Probably from Skr. अतिकट, Pā. अतिकट; with the intens. अ a (5), q.v.]

अकड़ *akar*, (pr. pts. अकड़ैत *ak'rat*, Bh. अकड़त *ak'rat*, अकड़ित *ak'rit*; अकड़ल *ak'ral*; अकड़न *ak'rah*; अकड़े *ak'rai*), Tbh., v. intr., 'to become hard, stiff; *to writhe, become distorted, cramped; *to strut affectedly, swagger, give oneself airs; *to challenge to fight. Phr., अकड़ जाएव (lit. to become stiff, hence) to come to the end of one's resources (as in a lawsuit or struggle.) Exam., 'Coll. सुरन्दवा अकड़ि गेह, The corpse has got stiff; Coll. (Bh.), प्रसन्नरी में अकड़ गेलें ? अब कहु न करवैं, Have you come to the end of your resources already ? Now you are powerless. *Coll. (Bh.), गोड़ा के गोड़ अकड़ल रेंगे, The horse's legs are distorted or crooked; Coll. (Bh.), हमार बाय गोड़ अकड़ के लकरी सन होर गेह बा, My arms and legs, being stiff and distorted, have become like sticks. *B. Gr., I (Intro.), Fable 11, छुन अकड़ि अपन गहना कपड़ाक सुनरतारि बाबोर मुँहक समक विसक देवाप्र, Swaggering along, I shall show off the finery of my ornaments and clothes and the beauty of my countenance. *Coll. (Bh.), ज अकड़ के उड़ा भैल बाहुन, He stands up swaggeringly, challenging to fight.

[Der. uncertain; but cf. Skr. $\sqrt{\text{कृ}}$ be hard, also Skr. कठिन and कठोर hard, stiff, which are probably *prākṛitising* derivations from Skr. कृह or कृह, both derivatives of Skr. $\sqrt{\text{कृ}}$. The most common representative of the latter root in Pā. and Pr. is कहु, properly a der. root, for Pā. or Pr. कहु = Skr. कृहति (see Hēm. iv, 187; कृ standing for ह as in Pr. $\sqrt{\text{वेष्ट}}$ for Skr. वेष्ट, Hēm. iv, 51, 221). Thence comes Pā. and Pr. $\sqrt{\text{बाकड़}}$, representing Skr. $\sqrt{\text{बाकृ}}$ (lit. बाकृट) draw up, cramp. This might change in Gd. to $\sqrt{\text{बकड़}}$ or $\sqrt{\text{बाकड़}}$ or $\sqrt{\text{बकड़}}$ or $\sqrt{\text{बकड़}}$ (for बकड़). The process of loss or transfer of aspiration is not uncommon in Gd. (see remarks on derivation of अकार), or even in Pr., see Gd. Gr., p. 82, and possibly the *prākṛitising* Skr. $\sqrt{\text{कृ}}$ is due to it. Or perhaps the $\sqrt{\text{बकड़}}$ may be related to the adj. अकड़ा standing, which is a modification of Pr. अकड़, Skr. कञ्ज, p.p.p. of $\sqrt{\text{कञ्ज}}$ (see Cp. Gr. iii, 60). In this case the initial अ of the $\sqrt{\text{बकड़}}$ would be the intens. pref. (see art. अ a (5)). II. $\sqrt{\text{बकड़}}$ or $\sqrt{\text{बकड़}}$ (Hd. Dy.) with adj. अकड़ or $\sqrt{\text{बकड़}}$, P. $\sqrt{\text{बकड़}}$ or $\sqrt{\text{बाकड़}}$, G. अकड़ with numerous derivatives, S. अकड़न (properly a pass. form अकड़ + न, see S. Gr., p. 258); wanting, apparently, in the other Gds., in which only derivatives of it occur (see art. अकड़ि *akari*), adopted from the Hindi.]

अकड़ *akar*, also (Mth.) अकड़ *agar* (1), the same as अकड़ि *akari*, q.v.

अकड़वाह *akar'bai*, अकड़वारि *akar'bai*, Tbh., subst. f., (Bh.) the cramps, rheumatism. Exam., Coll.

(Bh.), जोकरा अकड़वारि गेह बा, He has got rheumatism.

[Properly 1st verb. noun of the double-causal $\sqrt{\text{बकड़वाह}}$, made with the prim. suff. र (2), q.v. This double causal root does not otherwise occur in B., the simple causal $\sqrt{\text{बकड़वाह}}$ (q.v.) being ordinarily used. From this latter root the corresponding words P. अकड़वाह or अकड़वाह, G. अकड़ारि, are derived. H., like B., has अकड़वारि. It should be noted that in such derivatives the causal or double causal root has the same meaning as the prim. root, i.e., it is properly a pleon. root, formed with the pleon. suff. अरि, see Gd. Gr., p. 170, § 349. See art. बार *ai* (2), बार *abai*, बार *bai*. See also art. अकड़ि *akari*. Or the word may be explained as a compound of अकड़ (q.v.) and बाह wind, the latter word being an usual term for rheumatism.]

अकण्डा *āk'ṛā*, अकणरा *āk'ra* (2), Tbh., subst. m., (Bh.) 'a calcareous nodular limestone, found in the soil in many parts of India, used in making roads, lime, etc.; * (S. Bh.) coarse gravel (Grs., § 794), pebbles. See अकण्डा *āk'ṛā* (2), अकणरी *āk'ri* (2), अकड़ *aykat*.

(When it appears in large blocks, it is अकणरा; the small pieces for road-metal are अकड़, or अकणरी, or अकणरी; when used for lime-burning, it is अकड़.)

[This word does not appear to occur in any of the other dialects of B., nor in any of the other Gds.; it is in all probability merely a mutilated form of अकण्डा, अकड़, q.v. The latter are the forms occurring in all other Gd. languages and B. dialects, and also occur in Bh. by the side of अकण्डा. Compare, however, the first part of अकण्डकट, q.v.]

अकण्डाव *ak'ṛāb*, (pr. pts. अकड़वैत *akar'bait*, Bh. & Mg. अकड़वात *ak'ṛāwat*, अकड़वाित *ak'ṛāwit*, अकड़वारत *ak'ṛāit*; अकड़वाबोह *ak'ṛābol*; अकड़वाप्र *ak'ṛāeb*; अकड़वावे *ak'ṛāboi*, अकड़वाप्र *ak'ṛāe*), Tbh., v. tr., to distress, impede. Exam., Coll. (Bh.), तू जोकरा अकड़वाय दिखल ? नाँ ? You have impeded him, haven't you ?

[Causal of $\sqrt{\text{बकड़}}$, q.v.]

अकड़ि *akari*, अकड़ *akar*, Tbh., subst. f., (Bh.) 'cramps, crookedness, contortedness, stiffness; *pride, swagger, strut, airs, conceit; *parade, pomp, show. Comp., अकड़-नकड़, अकड़-पकड़, अकड़न-नकड़न, m., pomp, stateliness, affected airs; अकड़-बाज, com. gen., an affected person, a fop; अकड़-बाजी, f., swaggering, strutting, foppishness, airs. Phr., अकड़ देवाप्र, to swagger. Exam., 'Coll. (Bh.), जोकरा हाँके में अकड़ि लागि गेह बा, He has got cramps or stiffness in the loins. *Coll. (Bh.), हमारा जोकाँ का अकड़

देखानाई, What airs are you giving yourself before me! *Coll. (Bh.)*, ई बड़ चबड़तकड़ के बरिवात बा, This is a wedding procession of great pomp. See *बगड़ agar*.

[Properly 1st verb. noun of ✓ *चकड़* (q.v.), formed with prim. suff. *रि* (2), q.v. H. same as B.; P. चाकड़ or चकड़ (subst.), चकड़बाज (adj.), चकड़बाजी (subst.); S. चाकिड़की (subst., as in चाकिड़की बहवु to walk affectedly, to strut); G. चकड़ (subst.), चकड़-चकड़ी (subst., rivalry, contest, cf. 4th meaning of ✓ *चकड़*), चकड़बाज (adj.), चकड़बाज (subst.), probably also चाँकराँ (subst., cramps). In the other Gds. it is adopted from H. or B.; thus Bg. चाँकिड़ (subst., a spasm); M. चकड़ or चकड़ (subst.), चकड़बाज or चकड़बाज (adj.), चकड़बाजी or चकड़बाजी (subst.)]

अंकण्डी *ak'ṛi* (1), अँकरी *āk'ri* (1), Tbh., subst. f., a rarely used Mth. form for अँकुरी *ākuri*, q.v.

[The simplest derivation (suggested already in Molesworth's *M. Dy.*) is from Skr. अङ्क hook, with the Ap. Pr. pleon. suff. *उ* (*Hem. iv*, 429); thus Ap. Pr. अङ्कउ m., अङ्कउिया f., contracted into अँकण्डी. It may, however, be simply a corruption of अँकुरी, which would explain the appearance of *उ* in the O. अँकड़ा and of *ओ* in the G. अँकुरी (G. अँकुर = अँकुर), and on the other hand the disappearance of *उ* in B. अँकरी (q.v.), M. अँकुरी shoot. H. अँकड़ी, G. अँकड़ो and अँकुरी, M. अँकड़ा and अँकड़ा m., अँकड़ी f. (the fem. meaning, as in B., a forked stick for pulling down fruit), O. अँकड़ा m., अँकड़ी f., Bg. अँकड़ा; but S. कण्डी m., कण्डी f.]

अंकण्डी *ak'ṛi* (2), अँकरी *āk'ri* (2), अँकण्डी *āk'ṛi*, (also in Mth. and N. Bh. अँकड़ी *ik'ṛi* or अँकड़ी *ik'ṛi*), Tbh., subst. f., ¹ (Bh.) small pieces of limestone, used as road-metal (*Grs. § 1266*); ² (S. Bh.) fine gravel (*Grs. § 794*). See अँकड़ा *āk'ṛā* and अँकुरी, *āk'rōri*.

[Properly fem. of अँकड़ा *āk'ṛā*, q.v.]

अकण्दैत *ak'ṛāit*, Tbh., adj. com. gen., (Mth. f. अकण्दैति *ak'ṛāiti*), swaggering, loppish. Exam., Chan., दुखब दुख लखन काँ देत, अन का डेर न, चल अकण्दैत, It causes insufferable pain to good people not to think of others and to walk swaggeringly; *Coll. (Bh.)*, चाँद अकण्दैत बा, The bull is wallowing and roaring.

(The word is principally used of bulls and the like, and thence also applied to men.)

[Properly (Mth.) pres. part. of ✓ *चकड़* (q.v.); H. चकड़ैत, P. चकड़ैत (or corrupt चकड़ैत, from P. pres. part. in *च* and) subst. f., swagger.]

अंकण्डी *ak'ṛāi*, Tbh., adj. com. gen., (Bh.) gravelly, said espec. of certain soils, (*Grs. § 794*). See अँकुरी *āk'rūri*.

[Der. from अँकड़ा by means of the sec. der. suff. *र*; see *Gd. Gr. § 245*.]

अँकण्डी *āk'rāi*, a synonym of अँकण्डी *ak'ṛāi*, q.v. (*Grs. § 794*).

[Der. from अँकड़ा by means of the sec. der. suff. *र*; see *Gd. Gr. § 245*.]

अकण्ठक *akantak*, Ts., adj. com. gen., lit. free from thorns; hence met. 'free from annoyance, trouble; 'free from enemies. Exam., 'Ram, Ba., ch. 96, 8, जे चकड़न साधन जोगी, Saints and hermits felt relieved of an annoyance. 'Ib., A., ch. 182, 5, करीं चकड़न राज रुबारी, I will reign at ease and free from enemies.

(The word is never used in its literal sense.)

[Skr. चकड़क, Bg. चकड़क, and so in all Gds.]

अकाल *akal*, Ts., (I) adj. com. gen., thorough, utter, perfect (in a bad sense). Exam., Mg. ballad, पचिस कर जव सरवन चाए, बकन नडरवा जेचे बुभाए, When Sar'wan ate the first mouthful, it seemed as it were utter poison (after *Fallon*); *Coll. (Mth.)*, बोध बुबाक रामो बकन नाडर चौ, The water of that well is thorough poison; *Coll. (Mth.)*, ई जहर के बकन गाँठ बधि, lit. he is a perfect knot of poison, i.e., he is a thoroughly wicked person; similarly बकन नीम a perfect nim, i.e., as bitter as the juice of the nim-tree.

(II) adv., thoroughly, intensely (in a bad sense), (practically serving as a superlative particle). Exam., *Coll. (Bh.)*, ई चउ बकन तोता बा, This fruit is intensely bitter; so also बकन कड़वा, thoroughly bitter.

[Skr. अकृत: lit. not made, not artificial; hence eternal, natural; hence thorough; Pa. अकृत the eternal (an epithet of the Nirvāna); not met with in the other Gds. The tadbh. equivalent is Pr. अकच or अकच (cf. अकच *Sapt.*, rs. 920, and अकचा *Hem. iv*, 396, meaning, in both instances, thoroughly); cf. M. अकृति the uncreate (an epithet of God). An analogous case is that of अरज, which also properly means natural, and hence thorough, e.g., Jan., ch. 12, अरज मनोर, thoroughly charming. The word might, however, also be derived from Skr. अकृत, Pr. अकृत, uncut, unimpaired; hence, entire, whole, thorough; analogously to अकित, अकच, q.v.]

अकान्तूबर *ak'tābar*, अकण्ठोबर *ak'tobar*, Any., subst. m., the month of October.

[E. October.]

अकथ्य akath (old Bw.) = अकथ akath, q.v.

अकथ akath, old Bw. अकथ akath, Te., adj. com. gen., what cannot be spoken or described, unspeakable, unutterable, inexpressible, indescribable. Exam., *Rām., Bā., ch. 2, 13*, अकथ अकथिनि तीर्थ-राज, An unspeakable, spiritual chief Tirtha; *ibid., ch. 25, 7*, नाम रूप-गति अकथ (fem.) कथानो. The mystery of name and form cannot be told; *K. Rām., Ut. 145*, एव विधि समस्त, नहिना अकथ (fem.), तुलसी दास अकथ समन, (Sib) powerful in every way, of unutterable greatness, the appeaser of Tul'si Das' doubts; *Dōh. 199*, नाम-अकथ तुलार अकथ, अगोचर, अवि-पर, अविगत, अकथ, अपार; नेति नेति निम निमन अकथ, (Wise) like Saraswati is thy speech, incomprehensible, past understanding, indeterminable, unutterable, impenetrable; the sacred scriptures can speak of it only in negatives, (नाम or नामा is Saraswati, the goddess of speech and learning; नेति is Skr. न + रति; lit., the scriptures always say 'no, no'); *Palm., do. 229, 1*, नहि नयना लिखनी वरन रोष रोष लिखा अकथ, (The tears of her) eyes were her ink, and her eyelashes the pen, and bitterly weeping she wrote unutterable (words). See अकथ्य akathy' and अकथनीय akath'niy'.

[Properly a fut. part. pass., Skr. अकथः, Pā. अकथो (cf. pass. कथते Pā. Dy.), Pr. अकथो (cf. pass. कथर, *Hēm. iv, 249*), Ap. Pr. अकथु; S. अकथ or अकथ (S. Dy.; on the change of अ to अ, cf. Gā. Gr., §§ 116-120, 145), H. अकथ; apparently wanting in the other Gds. The form of the word is noteworthy on account of its irregularity. As a rule the Skr. conj. cons. अ changes to अ in Pā. and Pr. (*Hēm. ii, 21*; e.g. पथा = Skr. पथा road, fem. fut. part. pass. of √पथ); in order to avoid this inconvenient change in pass. inflexion, it was usual to employ the alternative phon. change of dissolving the conj. cons. अ into विज्ज or जोष (Pā. जोष, cf. *Hēm. iii, 160*; thus Skr. कथते, = अविज्जर (*Hēm. iv, 249*) or अजोषर, Pā. अजोषति (Pā. Dy.) The change of अ to त् or च, therefore, is quite irregular. The irregularity is clearly an old one, as it is already noticed by Pā. and Pr. grammarians (*Hēm. ii, 174*). In all probability the word is really an ancient tatsama, being preserved from the Skr. as a sort of technical term, applicable to 'things transcending the human mind.' Other similar instances are पत्त or पच dietetic food (a medical techn. term, also in Pr., see *Sapt., vs. 814*, for पच = Skr. पच), नद or नच poet. within (for नक, = Skr. नच).]

अकथनीय akath'niy', Te., adj. com. gen., (subst. f. अकथनीया akath'niyā), 'unspeakable, unutterable, inexpressible, indescribable; 'unsuitable to be spoken or described. Exam., *'Rām., Bā., ch. 70, 1*, अकथनीय

दायक दुःख भारी, A heavy, grievous, and unutterable pain. **Coll. (Bh.)*, उनगहर नार अकथी ऐवन नाम कैवन हे के अ अकथनीय वा, His brother has this time done such a thing as is unsuitable to be described.

[From अ + अकथनीय, fut. pass. part. of √अकथ, Skr. अकथनीय, a pure tats., which may be used in all Gds.]

अकथ्य akathy', Te., adj. com. gen., the same as अकथनीय akath'niy', q.v.

[From अ + अकथ, fut. pass. part. of √अकथ, Skr. अकथः, a pure tats., which may be used in all Gds.]

अकद akad, Any., subst. m., the marriage contract amongst Musalmāns (*Grs. §§ 1273, 1279*).

[Ar. عقد 'aqd.]

✓अकन akan = ✓अकन ākan, q.v.

✓अकन ākan, अकन akan, (pr. pls. अकनेत āk'nēti, अकनव āk'nal, अकनव āk'nab, अकने āk'nai), (Bw.), Tbh., v. tr., 'to give ear, hear, hearken, listen, attend; hence 'to attend to information, to learn, to come to know; and 'to attend to music, to keep time to music, to march in accordance with musical time; also 'to attend to the sound of money, test money (*Grs. § 1489*). Exam., *'Rām., Bā., ch. 319, 3*, पुरजन आवत अकनि वराना, When the citizens heard the marriage procession coming; *Rām., A., ch. 44, 1*, जब विप अकनि राम पगु धारे, When the king heard the fall of the footsteps of Rām; *Git., Bā., 37, 5*, प्रेन अकितित वर अकन रचना अकनि राम राजीव जोषन उवारे, Hearing the arrangement of excellent words filled with affection (the allusion is to a number of songs), Rām opened his lotuslike eyes; *K. Rām., Bā. 19*, रोष नाके लखन अकनि अनखोरी बनिँ, Lakhan, hearing these unpleasant words (of Parasurām), felt enraged. **Bin. 220*, अकनि वा के कपड करतव अमित अमय अपाव, सुखी अरि-पुर वसन दोन अरिहितवि अकिताय, Learning that the object of its (i.e., Kalikāl's) deceptions was (to do) countless (deeds of) injustice and destruction, Parichhit, when residing happily in Haripur (i.e. Baikunth or Bishnu's heaven), repented (of having spared it). *'Rām., Bā., do., 309, 1*, मुरम नवावनिँ जुंवर वर, अकनि विद्वज्ज निषाव, Noble princes cause horses to prance, keeping time to drums and kettle-drums. **Coll., ६* अवेया अकनई, Sound this rupee. See ✓अकान akan.

(The conj. part. अकनि is the only form in which this verb has been met with by us in B. literature.)

[Skr. √आकर्व, 10th cl. आकर्वेति; Pr. आकर्वे or अकर्वे or आकर्वे (*Rāv. xi, 7, Sapt., vs. 365*);

B. 'बकने or बकने or बकावे; H. same as B.; S. 'बोमार (inf.; perhaps a pleon. ✓बोमार, contr. from बावमार (with euph. व) = Pr. ✓बावबावि, Skr. ✓बाकबावि; apparently wanting in the other Gds. All Gds. also use the equivalent tats. ✓बाकबे.]

अकानून ak'nūn, Any., adv., now, at present.

[Prs. اکنوں aknūn.]

अकफक ak'phak, सकफक sak'phak, (Bh.), the same as सकफक ak'sak, q.v.

अकबक ak'bak, Tbh., subst. m., nonsensical talk. [Redupl. of बक, q.v.]

अकबर ak'bar, बकर akbar, (poet. बकर akabbar), Any., subst. m., a man's name, the emperor Akbar. He was the second emperor of Hindūstān of the Mughul house of Timūr. His full name and title, as given on his coins, was Jalālu-d-dīn Muhammad Akbar Padshāh Ghāzi, i.e., Jalālu-d-dīn Muhammad, the Great, the Victorious Emperor. He reigned at Agra (see art. बकराबाद) from A.D. 1542—1605. See Beale's Oriental Biographical Dictionary, s.v. Some detached Hindi verses are commonly ascribed to him, among which is the following dōha. Exam., Siv., p. 375, जा को जय है जगत में, जगत सराहै जाहि । ना को जीवन सफल है, कहत बकर साहि । Whose fame is (spread) in the world, whom the world praises, his life is successful, (so) says Akbar Shāh. [Ar. اکبر akbar, lit. the Great.]

अकबराबाद ak'barābād, बकराबाद akbarābād, Any., subst. m., the name of the capital of the emperor Akbar, Āgrā.

[Ar. اکبرآباد akbarābād, lit. the ābūd or settlement of Akbar. He built a fort at Āgrā, made it his principal residence, and named it Akbarābād after himself.]

अकबरी ak'bari, बकरी akbari, Any., (I) adj. com. gen., relating to Akbar. Phr., बकरी जोर subst. m., fac., a one-eyed man (Hd. Dy.). Exam., चारिनि बकरी the Ain-i-Akbari or the Institutes of Akbar, the name of the third volume of Abū'l Fazl's celebrated history of the reign of the emperor Akbar, called the Akbar-nāmah; बकरी बरगदी or बरगदी a gold coin of Akbar, worth variously, 9, 10, 12, 27, or 30 (but not 16) rupees (see Prinsep's Useful Tables, p. 5).

(II) subst. f., a sweetmeat of rice-flour and sugar formed into balls, and, after being fried in ghi or clarified butter, encrusted with clarified sugar.

[From Ar. اکبر akbar, with Prs. suff. ई i.]

अकमा ak'mā, Any., adj. com. gen., born blind. (Properly Urdū; used only by educated Muhammadans of Bihār.)

[Ar. أعمى akmah.]

अकमाल ak'māl, Tbh., subst. f., embrace, hug. Phr., अकमाल देव, to embrace. Exam., K. Rām., Su. 29, बूढ़त बराज बाबा पणिक-समाज मानौ बाहु जाए जानि, सब अकमाल देन हैं, Like a company of travellers, escaped from a sinking ship and considering themselves as being born (anew) that day, they all embraced (one another). See अकवार ak'wār.

[Skr. अहवाहि, Pr. अकवाहि (Sapt., rs. 996), hence B. अकमाळ, with the not uncommon change of व to स through an intermediate Ap. Pr. अ. See Gd. Gr., § 134, p. 74.]

अकमित akamit, Tbh., adv., suddenly, unexpectedly. Exam., Vaish. x, 3, अकमित, जो है, कोकिल पवन कह बुनि, Suddenly, alas! (she hears) the song of the cuckoo in the fifth scale.

[Perhaps a corruption of Skr. अकमान्, q.v. Compare also अकामिक.]

अकम्पन akampan, Ts., subst. m., (lit. free from trembling), name of a rākshasa or demon in the suite of Rāban, king of Ceylon. Exam., Rām., Ln., ch. 45, 10, बनिप अकम्पन सब बनिबाबा विचलत देन कोह रच नाचा, When the line began to break, Akampan and Atikāya had recourse to jugglery; Han. 19, बारिदनाद अकम्पन कुम्भकरज से कुम्भर केहरि-बारो, He (Hanumān) is the lion's cub (that killed) those elephants Bārid'nād, (i.e. Megh'nād), Akampan, and Kumbhakaran.

[Skr. अकम्पन, a 'bahuvrīhi' compound of अ not and कम्पन trembling; Pr. अकम्पनो (Rāc. xiv, 70).]

अकार akar, Ts., adj., com. gen., exempt from taxes, duty-free, (tech.) one who does not pay Government revenue. Exam., Chan., बकर सकल कर कितहैं बचाव, बकर भाहु पर कर नहिं राव, While paying himself no revenue, he exacts it from every one; the sun, though possessed of rays, does not take any payment.

[Skr. बकर; hence बकर in all Gds.]

अकारणी akar'ni, Tbh., adj. com. gen., not to be done, wrong, unsuitable. Exam., Chan., बहुचित कले सबि की लोक, मरने लख, न बकरनी लोक, (The performance of) good acts is (a duty) for every one; it is well to die; it is not good to do wrong (i.e. death is preferable to wrong-doing); Coll. (Bh.), जोचरे बरगदी बकरनी मेळ, What was right in your eyes has turned out to be the reverse.

[From च + करवोच, fut. pass. part. of √कृ do; hence Skr. चकरवोच m., चकरवोच f., Pr. चकरवोचो m., चकरवोच f. (of. Hēm. i, 248), Ap. Pr. चकरवोच m., चकरवोच f., or चकरवोच com. gen. (cf. Hēm. iv, 329 330); hence, contracted, Gd. चकरवो or चकरवो. The form with च n belongs to W. Gd. In M. it occurs shortened to चकरन in the comp. चकरनकर lit. doing what is not to be done, perverse.]

अकारमल akar'mal, Tbh., adj. com. gen., (Mth.) 10
unfortunate. Exam., Chan. वैलक जाय जाय चकवाड, वैलकां चकवां रौड धे चांङ। चकवात विर चकवाचि वैल, छुटलवि माय, चनन कि भेल। विव विव, जतहि चकरमल जाय, रचय चकमल फल चकुचाय ॥ A bald man went and sat down under the shade of a bēl-tree, being made uncomfortable by the sun shining on him. Suddenly a bēl fruit dropped on his head and his skull was broken. What an unlucky thing it was! O Sib, Sib, wherever an unfortunate man may go, the fruit of his sins will be proceeding him.

[Formed from चकरमन or चकमं (q.v.) with the Mth. suff. ल, which is only the past part. term., and is added in Mth. to make participial adj. of real or supposititious verbs.]

अकारमार akar'mār, Tbh., subst. f., ground not properly cleaned for receiving seed.

[A comp. of अँकरा (1) and मार (q.v.), lit. infested with vetch. Cf. H. चकराया.]

अँकरा ak'ra (1), (f. चकरती ak'ri), Tbh., adj., dear, costly, high-priced (in a bad sense). Exam., (Rj.) में तो गोविन्द कोचो मोल, को कहे चकरा, को कहे चका, कोचो तराजू मोल, I bought Gobind, some said dearly, others said cheaply, so I weighed him in the balances (said by Mīrā Bāt, a celebrated poetess, wife of Rānā Kumbhā of Chitūr, in the 15th cent. A.D., see Calcutta Review, vol. XLVIII, p. 7, and As. Res., vol. XVI, p. 99). See चकरती ak'ri (3) and चकाच akāl.

[Probably derived from Skr. चकाच (= च + काच) or चाकाच (= चाकाच-च), lit. unseasonable, hence dear (as in times of scarcity), and (with pleon. suff. क) चकाचक or चाकाचक; Pr. 'चकचको or 'चाकचको or 'चकचको, Ap. Pr. 'चाकच or 'चाकच; S. 'चाकिर, (र being due to the influence of the lost च), P. 'चकरो, B. and H. 'चकरा. Apparently wanting in the other Gds. This is an instance of the common B. change of च to र extended to the W. Gds; in S., like B., it is usual; cf. S. हुचाय famine = Skr. हुष्काय.]

अँकरा ak'ra (2) = अँकरा ak'ra (3), q.v.

अँकरा ak'ra (1) or अँकरा ak'ta, Tbh., subst. f., a kind of grass or vetch (vicia sativa, Wat.); it is a parasitic weed which grows in the wheat-fields under the spring crop and twines amongst the plants (Gr. § 1075). It is sometimes used as a fodder (Ell., vol. II, p. 213); also termed अँकरी ak'ri (1), अँकुरी akuri, q.v.

[It may be a corruption of अँकरा (cf. the fem.), derived from Skr. चकुरा, which lit. means having a hook, hence (with pleon. suff. क) Pr. चकुरचो m., चकुरिचा f., Gd. अँकरा m., अँकुरी f. Or it may be derived from Skr. चक hook, with the Pr. suff. च, which in Gd. may change to र; thus Pr. चकचो or (with pleon. क) चकचको, Gd. अँकरा. In the latter case, however, there should be in B. an alternative form अँकुरा ak'ra; and in the absence of it (though there is Mg. अँकरा), the former derivation is the more probable one. In any case, the B. word is undoubtedly connected in one way or the other with the Skr. चक hook. Generally speaking, it may be noted that the derivatives of the Skr. चक and चकुर have been greatly confused in the modern languages, owing to interchanges of च u and च a and च r and च r. See also the remarks on the derivation of अँकरी (1), अँकरा, and the note on अँकरी (1). H. the same as B. In the other Gds., apparently, it occurs only in the fem. form, q.v.]

अँकरा ak'ra (2) = अँकरा ak'ra, q.v.

अँकरा ak'ra (3), चकरा ak'ra (2), (f. अँकरी ak'ri, चकरती ak'ri), Tbh., adj., true, genuine, good. Exam., K. Rām., Ut. 121, नाम-प्रताप महा-नहिना अँकरी किचे खोटे-उ, खोटे-उ बाड़े, Through the power of his name and his great renown, he (Rām) turned even the bad (e.g., Ajāmil, &c.) into good, and raised even the lowly (e.g., Nihāds and Bhīls; the encl. उ is a particle of emphasis).

(The word is said to be a synonym of चरा, q.v., and the opp. of खोंड or खोडा, q.v.)

[Perhaps connected with Skr. चाकर, a mine; hence best, excellent.]

अकारार ak'rār, प्रकार ek'rār, इकार ik'rār, Any., subst. m., 'an admission, confession (in this sense also करार karār); 'a written bond or agreement. Comp. चकरार-नामा, subst. m., a written agreement. Exam., Coll. (Bh.), ई वाय वन चकरार करनारो, चकरा ई नेच वस, I confess this sin: it has been committed by me. *Sal., 16, ई दुहु तरय चकरार भेल नेच, Thus on both sides an agreement was made; B. Gr., II (Bh.), p. 32, कोकर चकरार लिखै, Write a bond to that effect.

[Ar. اقرار iqār.]

अकराव ak'rau, **अकराव** ak'rau, Tbh., subst. m., foot and mouth disease in cattle, in which the feet and face swell and the stomach distends (Indian Cattle-Plague Report, Vocab. s.v. Ukrao).

[Derived by means of the prim. der. suff. अ (2), (q.v.), from the causal √अकराव, itself derived from the simple √अकृ, q.v. Literally the word means stiffness, cramps.]

अकरिया akariya, Tbh., subst. f., (South Bhagalpur) a heifer ready for the bull (Grs. § 1118).

[Prop. lg. f. of अकरो (or अकुरो) a possessive adj. derived from अकुर, q.v., by means of the Gd. suff. ऐ, see Gd. Gr. § 252.]

अकुरी ak'ri (1) (Mg.), also (S. Mth.-Mg.) अकुरी uk'ri, Tbh., subst. f., the funnel or cup at the top of the hollow bamboo tube of a seed-drill (Grs., § 24). Exam., Coll. (Mg.), अकुरी डरना में लगा दोरी रे, डे जायो खेतवा पर रे, Fasten the funnel to the drill-plough (डर) and take it off to the field.

[A corruption of अकुरी (with ओ reduced to अ, see Gd. Gr., § 26; the long form अकुरिये occurs in the example of the following article), a fem. diminutive of अकुर or अकुर (or अकुर, अकुर), a mortar or pot for husking rice, Pr. अकुर (Hām. ii, 90) or अकुर (Hām. i, 171), Skr. अकुर.]

अकुरी ak'ri (2), अकुरी ek'ri, अकुरी ek'ri, Tbh., subst. f., uncleaned rice (Grs. § 1272). Exam., Coll. (Bh.), हम तीन दिन रे अकुरी बाबर बात बाटी, अकुरिये न निहल, I have been three days eating unhusked rice, for I could not get a crushing-mortar.

[Der. ? S. has अकुरी.]

अकुरी ak'ri (3), Tbh., subst. f., high prices, scarcity.

(Properly Urdū; only used by the educated in Bihār.)

[This word is properly the fem. of अकुरा (1), q.v., used as a subst. In Skr., अकुरिका, the fem. of अकुरिक, is used as a subst. in the sense of price of a commodity payable at a fixed time, credit price. Similarly the Skr. अकुरिका, fem. of अकुरिक, might be used. Hence अकुरिका or अकुरिका would mean want of credit prices, a time when no credit is given; hence scarcity.]

अकुरी ak'ri (4), fem. of अकुरा ak'ra (1) and (2), q.v.

अकुरी ak'ri (1), Tbh., the same as अकुरी ak'ri (1) and अकुरी ak'ri, q.v.

(It may be noted that with the sense of veto it admits a masc. form अकुरा, q.v., while apparently it does

not admit the forms अकुरा and अकुरी, spelt with क r. But though not hitherto noticed, it is probable, from all the circumstances of the case, that they do exist.)

[For der. see art. अकुरी (1), अकुरा (1), and अकुरा.—II. and M. अकुरी, Bg. अकुरी.]

अकुरी ak'ri (2) = अकुरी ak'ri (2), q.v.

अकुरन akarun, Tbh., adj. com. gen., (subst. f. अकुरना akaruna), pitiless, merciless, relentless. Exam., Rām., Bā., ch. 283, 6, कर कुहार में अकुरन जोरी, Having axe in hand, I am pitiless in my wrath.

(Rām Jasan's reading अकुरन is an error. It has been adopted into Bate's Hindi Dictionary, where it is explained as equal to अकुरन.)

[Skr. अकुरन; Pr. अकुरनो (see Nām., vs. 73), all Gds. अकुरन or अकुरन.]

अकुरर ak'rūr, अकुरर ak'rūr, अकुरर ak'rur = अकुरर ak'rūr, q.v.

अकुरोट ak'rot, अकुरोट akrot = अकुरोट akhrot, q.v. (Wat. akrot.)

अकुरोरी ak'rōri, Tbh., subst. f., small pebbles. Exam., Padm., ch. 137, 3, पावन रफिर सेवु चन रंररी, जाँड न चुमे, न गड़े अकुरोरी, Put slippers on your feet so that thorns may not pierce, nor pebbles wound them. See अकुरी ak'ri (2) and अकुरी ak'ri (2).

[Derived from अकुरा (2) by means of the pleon. suff. ओरा, fem. ओरी (Gd. Gr. § 209). The fem. gender indicates diminutiveness.]

अकुरस akarkas, Tē., adj. com. gen., very hard, very difficult, very unpleasant. Exam., Coll. (Bh.), रे वरु अकुरस वा, This is extremely unpleasant.

[From Skr. अकुरस, with the intens. pref. अ; see art. अ (5). The word is not uncommonly used in Bihār, but not in the negative sense, 'not hard' or 'soft,' given to it in the II. Dy.]

अकर्म akarm, Tē., subst. m., 'a bad or low action, sin, wickedness; * (its result) evil, misfortune, ill fate. Exam., Coll. (Bh.), रे होन अकर्म करत रंरस, ऐवन न करे रे जायो, What wickedness are you committing? You should not act thus. See another example under अकर्मक akarmak. *For an example see under अकुरी ak'ri (3).

[Skr. अकर्म, and so in all Gds.]

अकर्मक akarmak, Tē., adj. com. gen., (gram.) intransitive.

[Skr. अकर्मक; hence अकर्मक in all Gds.]

अकर्मन्यः *akarmany'*, Ts., *adj. com. gen.*, (*subst. f.* अकर्मन्या *akarmanyā*), useless, good for nothing, unprofitable. Exam., *Coll. (Bh.)*, ई मन्दरे पद् अकर्मन्यः ईने, प्रकरा ई किद् कान नापि निक्कन्तो, This is a most good-for-nothing fellow; no work can be got from him.

[*Skr.* अकर्मन्यः; hence अकर्मन्य or अकर्मन्य in all *Gds.*]

अकर्मि *akarmi*, (*f.* अकर्मिणि *akarmini*) = अकर्मो *akarmi*, *q.v.*

[*This form is peculiar to the Mth. dialect and to poetry. See Mth. Gr., § 47, p. 20.*]

अकर्मो *akarmi*, Ts., *adj. com. gen.*, (*subst. f.* अकर्मिणी *akarmini*), wicked, rascally, an evil-doer. Exam., *Coll. (Bh.)*, मोहरः भारे पद् अकर्मो ईने, चोकरा नू सक्कन्नाई, माँ? Your brother is a great rascal, you should remonstrate with him, won't you?

[*Skr. m.* अकर्मो, *f.* अकर्मिणी, and so in all *Gds.*]

अकाल *akal* (1), Ts., *adj. com. gen.*, 'lit. not in parts, not divisible, not subject to increase or decrease, used tech. as an epithet of Brahma; hence 'immeasurable, inconceivable, mysterious. Exam., 'Ram., Ba., do. 61, 1, ब्रह्म जो व्यापक विरज बज बकल बनोर बभेद, Brahma, who is omnipresent, passionless, unbegotten, indivisible, desiroless, undifferentiated; *Bin.* 49, ब्रह्म, व्यापक, बकल, बकल-पर, परम-हित-ग्यान, मोनोस, युनमिनि-बर्जा, (*Hari is*) like Brahma, omnipresent, indivisible, transcending all, (*the source of*) the knowledge of the highest good, imperceptible to the senses, excluding the existence of any quality. **Sat.* iv, 38, बिजि बिज सर एक मो बाजा इस फल फूल; को बरने बमिसे बमित सब बिजि बकल बकल, Without seed a tree has been produced (*i.e. the kalpa-tree*), with branches, twigs, fruit, and flowers. Who can describe it? It is thoroughly immeasurable, altogether mysterious and incomparable.

[*Skr.* अकाल, *Pr.* अकालो, in all *Gds* अकाल.]

अकाल *akal* (2), Tbh., (I) *adj. com. gen.*, (*subst. f.* अकाली *akali* or *Mth.* अकलि *akali*), lit. 'unskilled in conversation; hence 'simple, foolish, silly; 'befooled. Exam., 'Chan., राज हार में अकालक सहायता को, What assistance can one who is unskilled in conversation render in (introducing another into) a king's court? **Chan.*, अकालक करवि सकल निरबाच, सबिजि पाकल बरनी-नाच; राजा अकल सकल दुरि जाच; सन काँ राजा देव उबाच, The lord of the earth, the protector of all (*i.e. the king*), supplies all the necessities of a fool; (*but*) with a foolish king all goes wrong: kings and gods are the refuge of all; *Chan.*, नन्द

पदाचोसि सरस चोसि। चोरि नवानन निवरी चोरि। अकलिक (*fem.*) बिपति सकल दुरि नेछि। भाग्यमान दुत माता नेछि॥ The sister-in-law sent (to her brother's wife) a delicious dish made of rice-milk with water-nuts mixed with sugar; all the distress of the foolish woman was removed; she became the mother of a fortunate son. **Chan.*, तेह मध्य कारिच निभराच। डाहो डाहा देह पढाय॥ चाकल सन जन बङ्ग कनाच। बहिद्विनीक कपड नहिँ पाव॥ प्रात देहि पद् जेहन मोह। मदि चाप्रल जहु सुचरद् सोल॥ अकल सकल परिपानक ठाठ। कानक देह मेह जहु काठ॥ (*The bride's people*) mixed soot with the oil and sent it in large and small pots; all the (*bridegroom's*) people being weary rubbed it on their bodies without discovering the maid-servant's trick. In the morning they looked black like Bhils or Musahars coming away from the preparation of indigo. The whole company of the befooled wedding party became like blocks of wood through shame. (*Compare the story in the Katha Sarit Sagar, transl., vol. I, p. 19.*)

[*Skr.* अकल, *Pā.* अकलो (*Pā. Dy.*), *Pr.* अकलो, *P.* अकल, *O.* अकल, *M.* अकल, *G.* अकल or अकल, *B.*, *Bg.*, and *H.* अकल.]

अकाल *akal* (3), Tbh., *prop. wk. f. of* अकाला *ak'la*, *q.v.*, occurring in comp. only, e.g., in अकाल-धुरा *akal'khura*, (*f.* ^{री} *ri*), *adj.*, lit. eating alone; hence unsociable, greedy, selfish, jealous.

अकाल *ak'l* = अकिल *akil*, *q.v.*

अकालाङ्गः *akalayk*, (*poet.* अकालङ्गा *akalaykā*), Ts., *adj. com. gen.*, a religious and moral tech. term, without spot, stain, or defect. Exam., *Rām., Ba., ch.* 82, 4, सब बिचारि तुम तजि सब उहा, सबि माँति उहुर अकलङ्गा, Thus do thou think and put away all doubt, that Saṅkar (*i.e., Mahādeb*) is in every way without stain; *Gīt., A.*, 43, 3, चितवन मुनि-जन बहोर देहे निज ठौर ठौर अरब अकलङ्ग सरद बन्द बमिनी, The Munis sit like *ohakōrs* (a kind of partridge said to be enamoured of the moon), each in his own place, beholding the imperishable spotless autumnal moon (*i.e., Rām*) and its moonlight (*i.e., Sītā*).

[*Skr.* अकालङ्गः; in all *Gds.* अकलङ्ग.]

अकालङ्गता *ak'layk'ta*, Ts., *subst. f.*, absence of spot or defect, fair fame. Exam., *Rām., Ba., ch.* 275, 3, अकलङ्गता कि कानो उरई, As a gallant who would have no scandal.

[*Skr.* अकलङ्गता, and so possibly in all *Gds.*]

अकालङ्गा *akalaykā*, *poet.* = अकलङ्क *akakayk*, *q.v.*

अकालंगा aka'wa, अकलुवा akalua, Tbh., subst. m., lit. famine, hence often used as a personal name for the child of a person whose elder children have all died, the superstition being that calling a child by an unpleasant or disgusting object would cause it to live long. See Ind. Ant., vol. VIII, p. 321; Prop., p. 22.

[Properly the long form of अकाल aka'l, famine, q.v.]

अकाला ak'la, the same as अकला ek'la, q.v.

अकालियान akaliyān, अकलियान akalyān, Ts., (I) adj. com. gen., (subst. f. अकलियानी akaliyānī or Mth. अकलियानि akaliyānī), 'unpropitious, ill-omened, unlucky; 'uncomfortable, disconsolate, unblest. Exam., 'Coll. (Bh.), ए गोहार, ऐसन अकलियान बात मत बोखों, O Gosāi! do not say such unpropitious words. 'Chan., जनि काँ द्रोह दुषमक नाम, अकलियान तनि काँ सभ डान, To whom the (very) name of virtue is an aversion, for him every place is unblest.

(II) subst. m., bad luck, misfortune. Exam., Coll. (Bh.), तोहरा घर में ज जागि लगौलक बा, जोकर अकलियान बरौं चोरै, He has set fire to your house, he will certainly have bad luck.

[Ved. अकलायी f. (Ath. 20, 128, 8), Skr. अकलायः m.; in all Gds. अकलाय or अकलान.]

अकलुआ akalua = अकलंगा aka'wa, q.v.

अकलेस akalēs, अकलेश akalēsh, Tbh., adv. com. gen., lit. without trouble; hence ' (physically) without difficulty, easily; ' (mentally) without discomfort, comfortably, happily. Exam., 'Hb. viii, 32, बनि अकलेश देह हुन जोरि, निध बिचकप जक रे बहु तोरि, Most easily he strung the bow and snapped it like the thread of the inner stalk of a lotus. 'Prabh., p. 12, l. 20, रति-पति सन्ति होल परनेर, जनिह सभल जग बस अकलेश, The attendants of Cupid entered, through whom the whole world lives happily.

[Skr. अ + क्लेश; for the cognate forms of क्लेश in Pa., Pr., and Gd., see that article. On the origin of the adv. use, see the remarks under अकारन. The word appears to be never used as a subst. or adj.]

अकलियान akalyān, = अकलियान akaliyān, q.v.

अकलवन ak'wan, Tbh., subst. m., curled, flowered, gigantic swallowwort, celebrated among native practitioners for its many medicinal qualities, calotropis gigantea, also called Mandar (मन्दार). See अक ak (2), of which it is the more usual Mth. form.

[Skr. अक्षेपणी, another name of the arka plant (Skr. Dy. P.), Pr. अक्षरपो, B. अक्षमन. Another name is Skr. अक्षेपना, whence probably comes the H. अक्षेपा (Hd. Dy.), contr. from Pr. अक्षपुपो.]

अंकवरिया ak'wariyā (1), Tbh., subst. f., lg. f. of अंकवारि ak'wārī, q.v. Exam., Mag. 18, नरी अंकवरिया पोषा ते ते दुनरे, बिबा जोर बहुत हुरमाप, Tightly embracing (lit. taking a full hug of) my beloved I shall sleep, and my heart goes beating.

अंकवरिया ak'wariyā (2), Tbh., subst. f., the rope by which the rudder of a country-boat is held up (Grs. § 236).

[Skr. अङ्गपारी, Pr. अङ्गपारी or (with pleon. suff. क) अङ्गवारिया; hence (with short antepenultimate) B. अङ्गवरिया.]

अकवार ak'wār (Grs. § 886) = अंकवार ak'wār, q.v.

अंकवार ak'wār, अंकवारि ak'wārī, अकवार ak'wār, अकवारि ak'wārī, Tbh., subst. f., 'grasp, hug, embrace; 'an armful, as much as can be taken between the two arms (= अंगा, q.v., and नर पाँजा, Grs. § 886), or as much as can be taken under one arm (Cr., p. 51). Comp., अकवार भेंट, subst. f., (wom.), salutation by message (As. Gy., where it is erroneously said to be masc.). Phr., अंकवार भरव or अंक लेव to embrace, to hug to one's self (= अङ्ग भरव); hence fig., to take greedily, to take with all one's heart (with the genitive of the thing desired). Exam., Mg. song, 'जो मैं जानितोँ जहुनि बहार, कन के बरितोँ मरि मरि अंकवार, If I had known the festival of Phāgun (the Holi), I would have held my beloved fast with many embraces (after Fallon); Coll. (Bh.), बनार अंकवार-भेंट कब दिखसि, She sent an affectionate salutation to me, (lit. she sent 'a meeting with embraces' or 'her embraces' to me, as in French letters, 'je vous envoie mille embrassements,' or 'je vous embrasse mille fois'); Coll. (Bh.), ई बात के बन अंकवार लेहोँ, I took that object with all my heart (lit., I took a grasp of that object). See अंकमाळ ak'māl, अकम aykam, कौल kōul, कौली kōulī.

[Skr. अङ्गपारि: fem., Pr. अङ्गपारी (Sapt., vs. 996): hence B. अंकवारि, turning उ into र, as usual; see Gd. Gr., § 30, p. 34. In the other Gds. this word occurs only in a mutilated state, with loss of the initial अ and contraction of medial वरा to वी; thus M. कवड f., कवडो or कौडो f., कवडा or कौडा m., P. कौडो f. (also कौडा m. in the sense corner of a room), H. कौडो or lg. f. कौडिया f., कौडा m., also कौड m., B. कौड, O. कौड. Most of these mutilated forms occur also in the sense of lap, bosom; hence corner of a room, a lane

or long passage. *With these may be compared the B. कोर, O. कोर, H. कोर or कोरा, lap, bosom, M. कोर inlet, branch of a creek, and in all Gds. कोर or कोरा corner; the cons. क, र, ल, being easily interchangeable in the Gds. On the other hand, Skr. has कोर m., lap, bosom, कोर m., lap, embrace, कोर corner; and there can be little doubt but that in the Gds. the derivatives of the Skr. चक्षुषि and कोर have been to a great extent confused. It is, however, not impossible that some of the Skr. forms, such as कोर, कोर, and perhaps also कवल mouthful (M. कवल or कवल), may themselves be due to mutilations of चक्षुषि; cf. the mutilated Skr. form चक्षुषिका.]*

अकवारि *āk'wārī*, चकवारि *ak'wārī*, Tbh., *subst. f.*, the same as अकवारि *āk'wārī*, *q.v.* Exam., *Krish.* 238, वर कालच अकवारि भरत चौ, वार नोरि, जोखी भट्कारि, From this desire you are embracing me, tearing my necklace and disordering my bodice.

अकस *akas*, रकस *ikkas*, Any., *subst. f.*, 'spite, enmity (*Āz. Gy.*); 'envy, jealousy. Phr., चकस राखर or च० करव, to bear enmity, to be jealous. Exam., *'K. Rām., Ut.* 94, एते मान चकस कोरे (= करिरे, को चाउ चावि (= है) को, Who are you that you should act towards me with such pride and enmity? *Coll. (Bh.)*, नैं चोकरा वेडगा वे मांरवे रकसैं, जोखी है ज नोकरा है चकस राखरा, He bears you ill-will because you killed his son long ago (*with pluperf. in the sense of a very long time ago*); see also under चकसक. **Git., Bā., 84, 7*, बानि काड चकस उकाड बाड-बल करि बन्नी कोरे निरद चकस उपजार कै, The heralds proclaimed the fame (*of Sita's swayambar*), describing the loss, the gain, the rage (*at failing*), the joy (*at succeeding*), the power of arm (*in breaking the bow*), (*and thus*) rousing the envy (*of Rām's co-suitors*).

[*Ar.*, عكس *aks*, *lit.* inversion; hence, opposition.]

अकसक *ak'sak*, (Bh.) चकसक *ak'phak* or सकसक *sak'phak*, Tbh., *adj. com. gen.*, gorged so that one cannot rise from one's seat. Exam., *Chan.*, काळ चकस के चकसक डार, चरडित काळ दस संसार, What! can the gorged one turn aside Time's enmity? Time's punishment is certain in the world; *ibid.*, बरा-पोष मँ बैलनि जाव, चकसकांर दुतकांर चदचाव । संजनिचम किहु चोर जोराव, चकसक जन काँ की बुधचाव ॥ Going to a great feast he ate, felt drowsy, and slept, well satiated: a thief stole away all his things: what (*remains*) for the gorged one but to rave like a tiger.

(*The form चकसक appears to be pure Maithili. See Vocabulary in Mth. Ch.*)

[*The word is evidently an alliterative compound connected with the ✓चॉक (cf. ✓चॉक, चँक, Skr. चेर*

in H. R., p. 80, or चषिर्), to gobble, to toss food into the mouth, and चका or चका or चाका or चँका, a quantity of food taken to be chucked into the mouth, or the act of chucking such a quantity of food into the mouth. The alliteration imparts an intensitive force, implying one who gobbles up many handfuls. M. has चकचक or चकाचक, one who repeatedly throws handfuls into the mouth. Possibly the form of the B. word may be due to some confusion with चकक, a glutton, a bye-form of चकक (with च for क, see Gd. Gr., § 11, p. 8), Skr. चकक.]

अकसर *ak'sar* (1), (*lg. f.* चकसरग्वा *ak'sar'wā* or चकसरग्वा *ak'sar'wā*), Tbh., *adj. com. gen.*, alone, solitary, single. Exam., *Rām., Ar.*, do. 20, 2, कवन हेतु जन वप चनि चकसर चायेड तात, For what reason have you come, (*my*) son, troubled in mind (*and*) quite alone? *Bij., l.* 943, बाप! अब हे मँ रचखौ चकसर जिबरवा, O father, up to now I have been but a single life (*i.e., I have been alone, see Bij., l.* 961). See प्रकसर *ek'sar*.

[*Skr. एकस्मिन्, Pr. प्रकसरिचो (adv. प्रकसरिच in Hēm. ii, 213, synonymous with अगिति, सम्यति) or रकसरिच (Nām., vs. 17 = अगिति चरवा); the Pr. ररिच becomes in Gd. shortened into ररि, सर, just as Pr. करिच becomes Gd. करि, कर; see Gd. Gr., § 271, p. 128. Hence B. प्रकसर or चकसर, H. रकसर or चकसर, O. चकसर, M. एकसर. M. has also a str. f. adj. एकसरा (fem. री), adv. एकसरै. Similar formations, common to all Gds., are—with the numeral द्वि two, B. (wk. f.) दोसर, (str. f.) दोसरा second; with the num. त्रि three, B. (wk. f.) तेसर or (str. f.) तेसरा third; with the num. चतुर four, B. चोवरी a land four times ploughed. Similarly प्रकसरौ is a land once ploughed; see s. vv. The second and third members of this set are now used as ordinal numbers, replacing the proper forms दूजा, तोजा. The first and fourth members have no such specialised meaning. But the original equivalence of the whole set is strikingly shown in such sentences as the M. तुका नखे देव दिख्हा एकसर, नयासो दुसरै नाचौ जन, Tukā Rām says a body he gave me once, hence I shall not be born twice. M. has also a similar verb चौसरौ, to perform for a fourth time.]*

अकसर *ak'sar* (2), Any., (I) *adj. com. gen.*, many, most, nearly all. Exam., *Coll. (Bh.)*, चकसर चरिनी लोग कचहन, Many people say it.

(II) *adv.*, 'often; 'for the most part, usually, generally. Exam., *Coll. (Bh.)*, चरनी लोग चकसर कचहन, People often say.

[*Ar.* کثر *akgar*, comparative of کثر *kaṭir*.]

अकसरग्वा *ak'sar'wā*, *lg. f.* of चकसर *ak'sar* (1), *q.v.*

अकसरवा ak'sarwa = अकसरवा ak'sar'wa, q.v.
Exam., Coll. (Bh.), दीवस चरणे पर के अकसरवा वा,
Dihal is the only man in his house (Āg. Gy.); i.e.
he has no relations.

अकसवा akas'wa, Tbh., subst. m., lg. f. of अकाव, q.v.
Exam., Bij., l. 818, बिहल उड़ि जाने सब अकसवा,
Hichohhal (name of horse) now flew up into the
air (see also *ibid.*, ll. 551, 973).

अकसात ak'sat, अकसान aksat, Any., subst. m., instal-
ments of the annual revenue.

(A term only used in the kachah'ries or magisterial
courts of India.)

[Ar. اقساط aqsāt, properly plur. of قسط qist, an
instalment.]

अकसाम ak'sām, अकसान aksām, Any., adv., of various
kinds, of every sort.

(A term only used in the kachah'ries or magisterial
courts of India.)

[Ar. اقسام aqsām, properly plur. of قسم qism,
subst. fem., kind, sort.]

अकसीर ak'sīr, अकसीर aksīr, Any., subst. f., 'powder,
dust, filings; especially 'powder or mixture pretended
to be capable of converting other metals to gold or
silver, the philosopher's stone, elixir; hence 'the
science concerning such powders, alchemy, chemistry;
hence also colloquially used in the sense of an 'effica-
cious or beneficial remedy. Exam., 'Coll. (Bh.),
अकसीर बोकरा हाथ में अकसीर हाथ में नैस, That doctor
became like a philosopher's stone in his hand (said
of a Baniyā in Patna who prospered through the
favour shown him by a certain native doctor). 'Coll.
(Bh.), ई हाथ ई अकसीर रोई, This medicine will
do you a great deal of good.

[Ar. اكسير iksīr or اكثير iksīr, also pronounced aksīr
or aksīr. Connected with كسر kasar breaking, a fraction.]

अकसात akasmāt, (poet. अकस्मात् akas'māt), Ts., adv.,
lit., 'without a wherefore, (i.e., without the operation
of any known cause), perchance; hence 'suddenly,
abruptly, unexpectedly, unawares, instantaneously,
immediately. Exam., 'Sat., v, 62, जी के अकस्मात् ते
उपजे बुद्धि विद्या, ना नौ अति-बल-हीन के घर सेवन बहुत बाल,
Although perchance an eminent intellect may be born,
still the very guileless spend some time in serving
their spiritual preceptor. 'Dev., so. 3, अहि गाँव में ई
लोगन के चेरा उषा पड़चल, उहाँ के लोगन के पराने (=
पान + चि) खल जावा; जान पड़ेवा, माओ जम-राज के
सेना अकसात माहुष-रूप धर के बारव. चौ, Into whatever
village the tents and measuring rods of these people

come, the souls of the people of that place dry up;
it seems as if the army of Jam'raj in human form
had suddenly arrived. For another example, see under
अकरमल akar'mal.

[This word is rarely used. A more usual one is
अकालिक, q.v., or अचानक, q.v.]

[Skr. अकस्मात्; अकस्मात् in all Gds.]

अकहतरि ak'hattari, (Mth.) = अकहतरि ek'hattari,
q.v.

अकाहरा akah'ra = अकहरा ekah'ra, q.v.

अका aka, (fem. अकी aki), str. f. of अक ak (1), q.v.

अकाए akāē = अकाव akay, q.v.

अकाज akaj, (poet. अकाजा akāja or अकाजू akājū), Tbh.,
subst. m., lit. what is not to be done; hence 'wrong,
sin, crime; 'harm, injury, loss (done to others or
suffered by one's self); 'evil. Exam., 'Rām., A., ch.
203, 1, सुनि-समाज बार तोरव-राजू वीरेंड उपव अगार अकाजू,
In an assembly of saints and in such a holy place,
an oath, even in (speaking the) truth, is a sin and
a crime. 'Rām., A., ch. 290, 9, पर अकाज मित्र आपन
काजू, Another's loss is dear (to him and) his own
gain; *ibid.*, ch. 285, 1, भरत हाथ सब काज अकाजू, In
Bharat's hand is all gain and loss; *ibid.*, ch. 72, 7,
रन रनेव-बव करव अकाजू, Under the influence of her
very love she will do me harm; *ibid.*, ch. 23, 8, जोर
अकाज, बाहु निश बीते, It will be our loss (if) this night
pass away (unutilised); *ibid.*, Ba., ch. 56, 8, जो न
करौं, वरु जोर अकाजा, If I do not tell it, it will be a
great loss (to me); *ibid.*, ch. 170, 1, कहे कथा, तब परम
अकाजा, If you tell your story, then (you will do
yourself) exceeding harm; Bin. 76, तुलसी अकाज
काज राम बी के रीके लोके; प्रीति की प्रमोति मन मुदित
रखत बी, Tul'sī Dās (says), (the test of) loss and gain
is solely the pleasure and displeasure of Rām;
through the experience of His love I remain happy
in my heart; K. Rām., Ut. 49, झिपा जेहि की बहु
काज नरौं, न अकाज बहु जेहि के मुख मोरे, करे निन
बी परगति को, From whose favour no gain results,
nor any loss from whose displeasure (lit. turning
away of the face), for him who has any respect?
'Ag. iii, 4, अनरव, अचतुन, अर, अरुन, अनमल, अविह
अकाज, Disappointments, inauspicious omens, mishaps,
misfortunes, bad luck, (and in short) every evil;
Doh. 67. तुलसी हरि अपमान ते होर अकाज समाज,
Tul'sī Dās (says), from disrespect to Hari comes
every evil.

(The forms in वा ā, ऊ ū, are merely due to the
exigencies of metre and rhyme.)

[Skr. अकायं, Pa. अकायं (Kch. 318), Pr. अकायं; all Gds. अकाज.]

✓ अकाज akāj, (pr. pts. अकाजित akājīt, Bh. अकाजित akājāt, अकाजित akājī; अकाजक akājā; अकाजक akājāb; अकाजे akājai), Tbh., (I) v. tr., to render useless, inflict injury upon, spoil. Exam., Coll. (Bh.), तोहर ई काज बन अकाजने, I will spoil this business of yours.

(II) v. intr., lit. to be wasted; hence to die. Exam., Rām., A., ch. 238, 6, मानं राज अकाजे जाऊ, As if the king had died that very day.

[Der. root made from अकाज, q.v.]

अकाजा akājā, poet. = अकाज akāj, q.v.

अकाजि akāji, (f. अकाजिनि akājini), Mth. and poet. = अकाजी akāji, q.v.

अकाजी akāji, Tbh., adj. com. gen., (subst. f. अकाजिनी akājini), bad, injurious. Exam., Coll. (Bh.), ज बहुत अकाजी बहिनी रहे, He is a very bad man.

[Der. from अकाज by the Gd. suff. ई; see Gd. Gr., § 252. Though not noted, it probably occurs in all Gds.]

अकाजू akājū, poet. = अकाज akāj, q.v.

अकाय akāy, Tbh., adv., unsuccessfully, vainly, profitlessly, uselessly. Exam., Bin. 84, मयो है दुगम तो को अकर अगम नहु वहुनि, यौं बन खोवन अकाय, Knowing that there has been vouchsafed to you a body unattainable to the gods (lit. immortals), why (कर) then (यौं) do you lose it profitlessly?

[Skr. अकृतार्थ, Pr. अकृतार्थ (Sapt., vs. 516), B. contr. अकाय; apparently wanting in the other Gds.]

✓ अकान akān, (pr. pts. अकानेत akānēt, Bh. अकानेत akānat, अकानित akānit; अकानक akānā; अकानक akānāb; अकाने akānai) = Bu. ✓ अकन akan or ✓ अकन ākan, q.v.

✓ अकाब akāb, (pr. pts. अकानेत akānēt, Bh. and Mg. also अकाबत akābat, अकाबित akābit, अकाबत akāit; अकाबोत akāot; अकाबपुत akāeb; अकाबे akābai, अकाप akāe), Tbh., caus. v., (Bh.) to cause to be valued or prized. Exam., Coll. (Bh.), तू प्रकरा के कैसे अकाबतारै, How do you get this valued?

[Skr. अकृ, caus. अकृति, Pr. अकाबत; hence Gd. अकाबे; see Gd. Gr. § 349.]

अकाब akāb = अकान akān, q.v.

अकाबीर akābir, Any., subst. m., people of rank, nobles, grandees, the upper ten.

[Ar. اکابر akābir, plur. of اکبر akbar great.]

अकाम akām (1), (port. अकामा akāmā), Ts., (I) adj. com. gen., (subst. f. अकामा akāmā), without desire, without lust; used technically as one of the epithets of the Supreme Being. Comp. (Rām., Ar., chh. 9, 8)

अकाम-विष, The friend of the unsensual, (i.e., Rām). Exam., Rām., Bā., do. 77, 1, जोगी अटिह अकाम-नन नगन अकाम-भेच, A mendicant recluse with matted hair, his soul free from lust, naked, with hideous accoutrements; ibid., ch. 86, 2, नदवि अकाम, नदवि भगवान भक्त-विष-दुख दुखित दुजाना, Though himself passionless, yet God sympathises (lit. is pained) with a pious man's pain of bereavement, knowing it well; K. Rām., Ut. 144, सिब, अकाम, अमिराम-नाम, नित राम नाम दवि, Sib (is) devoid of desire, the abode of (moral) beauty, always rejoicing in Rām's name.

(II) subst. m., continence. Exam., Rām., Ut., ch. 114, 13, परम परमसय पव दुवि, भार, अकामे अकाम बनारै, After drawing off the milk of sound religion, O brother, it is set to boil on (lit. having made) the fire of continence.

[Ved. अकामः (Ath. 10, 8, 44), Skr. अकामा, Pa. अकामो, Pr. अकामो (cf. Bhag., p. 200); all Gds. अकाम.]

अकाम akām (2), Ts., adj. com. gen., not done with any intention of a reward. Exam., Coll. (Bh.), ई काव अकाम वा, This act is done without wish for any reward.

(The word is probably a tats. from Skr. अकाम्य, M. अकाम्य, though theoretically it might be derived as a tadbh. through Pr. *अकामो.)

अकामा akāmā, poet. = अकाम akām (1), q.v.

अकामिक akāmik, Ts., (I) adj. com. gen., without cause or reason.

(II) adv., causelessly.

[Apparently a corruption of Sk. अकारिक.]

अकामी akāmi, Tbh., adj. com. gen., bad, wrong, useless, profitless. Exam., Coll. (Bh.), अकामी धमा से किहु पच नाहिं जोई, From profitless employment there will be no fruit.

[Skr. अ + कर्मिन्, Pr. अकर्मिन्, B., H., and M. अकामी; wanting apparently in the other Gds. The subst. अकाम uselessness does not exist.]

अकाय akāy, अकाय akāy, Tbh., adj. com. gen., huge, vast, dense. Exam., Ilb., Transl., p. 9, अकायवन, a vast

forest, a dense forest; *Hb.* iii, 10, जनप्र रथपुर निच
बकाप्र, (It went on to) where two huge trees were
standing.

[*Skr.* अतिकावः *lit.* having an excessive body,
Pr. बरकावो (*Rāv.* xii, 59); the initial बर contracts to
र or रे and afterwards shortens into व (see *Gd. Gr.*
§ 26); hence *Gd.* बकाव (with euph. व, for बकाव).
All the steps of this phon. process are still exhibited
in the *Ap. Pr.* बरवो such (*Īēm.* iv, 403), *H.* रेव
or वव. Wanting in the other *Gds.*]

अकार akār (1), *Ts.*, *subst. m.*, 'the letter अ a; *a symbolic
name of the Sun and of Brahṃā. Exam., *Sat.*, ii, 36,
37, अनर रकार अकार रवि जाहु मकार मयह । ररि रकार
अकार निधि म नहेव निधह ॥ वन अमानवि दहन कर अनर
प्रवच रकार । रवि अकार रर मोच-तम तुलसी कहरि
विचार ॥ The letter r you should understand (to
represent) fire; the letter a, the sun; and the letter
m, the moon. Without doubt, the letter r is Hari
(or Bishnu), the letter a is Bidhi (i.e. Brahṃā), and
m is Mahēs (or Sib); the letter r is the fierce fire
which burns the forest of (man's) ignorance; the
letter a is the sun, which disperses the darkness of
(man's) infatuation, so Tul'si Dās says advisedly.
[*Skr.* अकारः; all *Gds.* अकार.]

अकार akār (2), (*poet.* अकारा akārā), *Ts.*, *subst. m.*,
'form, shape, figure; *likeness, portrait (sculptured or
painted, etc.); hence derivatively *appearance, sign,
token. Exam., 'Palm., ch. 322, 5, मोच बहुल जो रिपा
अकारा, रिनो बाहुल रिपा पनारा, (At the sight of) her
eyebrows the bow (of the Zodiac) felt ashamed of (*lit.*
concealed) its (curved) form, and (at the sight of)
her braided hair Basuki felt ashamed in the nether
world; *Prabh.*, p. 19, l. 2, सिन्दूर रेच विकुर मय रे,
बहुल अकारे, A line of vermilion is in her hair, and
her figure is matchless. **Sat.*, ii, 42, रामाहुल चहुन
विमल काम राम अहुवार, भरना भरन जो जगत को तुलसी
कवन अकार, Bharat, Rām's younger brother, virtuous,
pure, and dark-hued like Rām, he—so Tul'si Dās
says—was the pleasing likeness of the supporter of
the world; *Coll. (Bh.)*, मोयौ-जो साधव के अकार कवहू
उत्तराखन, The Miyā-jī has taken the gentleman's
portrait exactly. **Coll. (Bh.)*, जाप्र के रनकरा अकार
नेहे, He has not the appearance of going, i.e., it does
not look as if he would go; *Coll. (Bh.)*, निधि के किहु
अकार नेहे, There is no sign of rain.

[*Skr.* आकार, *Pā.* आकारो, *Pr.* आकारो or* अकारो,
hence *B.* अकार, and so probably in all *Gds.* The form
अकार akār, usually given in the dictionaries as the
'proper' one, does not exist, and arose in the manner
explained under the art. अकाव (q.v.). The fact that
the true *Gd.* form is अकार akār is clearly proved by

the existence of the word निरकार nirakār, formless (for
Skr. निराकार nirākār) with the initial vowel a shortened,
and the compensatory conjunct क yk (for क kk). The
tadbh. Pr. form आकारो (*Nām.*, vs. 249, *Aup.* § 1) has
not survived in the *Gds.*]

अकार akār (3) = अकाव akā, q.v.

अंकार ākār, *Tbh.*, *subst. m.*, (*Bh.*) assent (*Āz. Gy.*).
Exam., *Coll. (Bh.)*, रनकरा अंकार नेहे, Ho objects.

[*S.* अंकार; perhaps also in other *Gds.* It may
be a contraction of *Skr.* अङ्गीकार (through अङ्गिकार,
अङ्गकार, अङ्कार, अङ्गार, अंकार; the change of ङ to ञ
is not uncommon); or it may be derived from the phrase
हाँ करव, to say yes, assent, with loss of the initial
aspirate. *Sindhi* has both अं and अँ for yes.]

अकारय akārath, *Tbh.*, *adj. com. gen., lit.*, not worth
doing; hence useless, fruitless, aimless. *Phr.*, अकारय
जाप्र, अकारय रोप्र, to be lost, wasted, destroyed;
अकारय करव, to render useless, squander. Exam.,
Prov., चोरक नाख रम केचो चार, चोरक जान अकारय
जाए, A thief's wealth every one enjoys, (but) a
thief's life is wasted; *Gdp., Introd.*, जनम अकारय
जाय, कचो तुम मानो मेरो, Your life will be wasted:
O listen to my advice!

[*Skr.* अ + कारय, *Pā.* अकारियतो; hence *Gd.*,
with transposition of य य, 'अकारय; or with loss of य य,
'अकारय; or with transfer of aspiration, 'अकारत; or
with loss of aspiration, 'अकारत. All these forms
actually occur: *S.* (str. f.) अकारयो or अकारयो,
M. (sch. f.) अकारय (*Hd. Dy.* wrongly अकारय), *B.* and
P. अकारय, *H.* अकारय or अकारत, *Br.* अकारत (*Hd.*
Dy.), *G.* अकारत. Regarding the transposition of
letters and the transfer or loss of aspiration, see
Gd. Gr., §§ 130 ff, 145, and *H. R.*, p. 40.]

अकारन akāran, (*old obl.* अकारनहिं akāranahī), *Tbh.*,

(I) *subst. m.*, 'absence of cause or reason; *freedom
from necessity or constraint or bias, disinterested-
ness. Exam., 'Bin. 230, अकारन को चित और कोहे,
Who else (beside Rām) is a disinterested friend (*lit.*
friend of disinterestedness; *comm.* वप्रयोजन चितकारी)?
ib. 243, नाहिं न नाथ अकारन को चित तुम समान उताम बुनि
गायो, Both the Purāns and Bēds proclaim that there
is no lord and disinterested friend like unto Thee
(i.e. Rām; *ib.*, *opp.* सारय-चित egotistic friend),
K. Rām., Ut. 9, प्रबहाद-विहाद निवारन, वारन-वारन,
मोक्ष अकारन को, (Rām) the reliever of Prah'lād's
sorrow, the salvation-giver of the elephant, a disin-
terested friend.

(II) *adj. com. gen.*, 'causeless, groundless; *free,
voluntary, disinterested. Exam., 'Rām., *Ut.*, ch. 40,

6, सब अकारन सब काहें, (*Entertaining*) groundless enmity towards every one. *Bin. 206, बा को सबन दुबाव दिवक सब, काहि प्रगत पर गीति अकारन, Who else (*beside Rām*) shows (*such*) genial disposition towards his servants or (*such*) disinterested love towards his devotees?

(III) *adv.*, 'without cause or reason, groundlessly, causelessly; 'without necessity or constraint, gratuitously, freely, disinterestedly. Exam., *Rām.*, *Bā.*, ch. 275, 2, जिनि सब कुसल अकारन कोही, Just as if one who is passionate without cause desires peace of mind; *ibid.*, *Ut.*, ch. 99, 3, अमिमान बिरोष अकारनहीं, Self-conceit and wrangling without cause.

[*Skr.* अकारण, *Pr.* अकारणो; hence all *Gds.* अकारण or अकारन. In the *instr.* case it is used adverbially; *Skr.* अकारणेन, *Pā.* अकारणेन, *Ap. Pr.* अकारणहिं (*see Hēm.*, iv, 347, 342, *Gd. Gr.* § 376); hence old *Bw.* अकारनहिं (the final *हो* is lengthened in the example quoted above for the sake of metre and rhyme; *see Hēm.*, iv, 330), or, with loss of inflexion, अकारन, in which latter form it may occur in all *Gds.*]

अकाल *akāl*, अकार *akār* (3), *Ts.*, (I) *subst. m.*, 'unseasonableness; 'a famine, scarcity. *Comp.*, अकाल-फल, fruit produced out of season; अकाल-बीर a kind of rice, sown broadcast (*Mth.*); अकाल-त्रिदि, untimely rain; अकाल-मौन or अकाल-धिन *f.*, premature death, sudden or unnatural death. Exam., '*Rām.*, *Ar.*, ch. 20, 8, मय-दायक अल है प्रिय बानी, जिनि अकाल के कुदम, The friendly speech of the wicked is portentous, like flowers that blossom out of season. **Fam.*, vs. 1, हास प्रकाशिक बरनन पुनो, चौदिस परस अकाल, Hear the tale of '81 (*i.e.* *Fughī* year 1281 = 1873-74 A.D.), on all sides fell a famine. *See* काल *kal*.

(II) *adj. com. gen.*, unseasonable, untimely. Exam., *Ag.* vi, 30, बासक नीष अकाल (*fem.*) मर राम राज देवि दाप, Whose is the guilt, O King Rām, of the untimely death of the child?

[*Skr.* अकालः, *Pā.* अकालो, *Pr.* अकालो (अकाल-देव untimely cloud, *Nāy.* § 59), *G.* and *O.* अकाल, *M.* अकाल or अकाल, *H.* and *B.* अकाव, *P.* अकाल or काल, *S.* काल; in the two last forms the loss of the initial *अ* is probably due to a confusion with काल death, destiny. *S.* has also इकाल and उकाल (*Skr.* इकालः). The *taabh.* *Pr.* form अकाहो (*Spt.*, vs. 55) has not survived in the *Gds.*]

अकाल-बीर *akāl'bir* (*Grs.* § 965), *see* under अकाल *akāl*.

अकाला *akala*, *Any.*, *subst. m.*, cancelling or revocation of a sale (*Wil.*).

[*Ar.* अकाल *aqalāh.*]

अकाली *akālī* (1), (*lg. f.* अकालिया *akaliyā*), *Tbh.*, *adj. com. gen.*, relating to a famine. Sometimes used as a personal name, to indicate the time of birth, in the sense of famine-born, born in a famine year (*Prop.*, p. 31), like अकालुवा *akalua*, *q.v.* Exam., कविन अकाली, The famine song, the name of *Futūri Lal's* poem in *Mth. Ch.*

[*Skr.* अकालिका, *Pr.* अकालिचो, *Gd.* अकाली. *See Gd. Gr.*, §§ 252-55.]

अकाली *akālī* (2), (*fem.* अकालिनी *akālīnī*), *Tbh.*, *subst.*, a believer in the Akāl or the Immortal (God), the name of a kind of devotees in the Panjāb.

[A *Gd.* derivation from अकाल *akāl*, either by the *Prs.* suff. ई or by the *Gd.* suff. ई, corresponding to the *Skr.* suff. रक. *See Gd. Gr.*, § 252.]

अंकाव *ākāv*, अंकाव *ākāv*, *Tbh.*, *subst. m.*, (*Bh.*) valuation, appraisement. Exam., *Coll.* (*Bh.*), बावो कां दाम के अंकाव येन नाहिं होत, The valuation of an elephant is not a matter of pice (*lit.* is not done by pice; येन is the *W. Bh.* *instr.* of चेना).

[First verb. noun, der. from the caus. ✓अंकाव (*q.v.*), by means of the *prim. der. suff.* अ (2), (*q.v.*)]

अकास *akās*, अकाश *akāśh*, (*post.* अकासा *akāsa*, *lg. f.* अकाश्या *akāśyā*, *old. dir.* अकाश *akāśu* or *poet.* अकाश *akāśa*, *old. obl.* अकाशहिं *akāśahi* or *poet.* अकाशही *akāśahī*, *mod. loc.* अकासे *akāśe* or अकासे *akāśe*), *Ts.*, *subst. m.*, 'sky, heaven, visible firmament; 'air, atmosphere; 'ether or the fifth element of Hindū physios (supposed to be one of the five component parts of the human body and the vehicle of sound; in this sense अकाश is used as a synonym in *Rām.*, *Ki.*, ch. 11, 4); '(poet.) a symbolical name for the cypher; '(poet.) a symbolical name for the nose (owing to the fact that its synonym नास has both meanings, sky and nose; cf. *Rām.*, *Bā.*, ch. 273, 13). *Comp.*, अकाश-कुदम *m.*, flowers in the sky (used as a synonym for an impossibility); अकाशन bird (*lit.*, going in the air); अकाश-गङ्गा *f.*, the milky way (*lit.*, the Ganges of heaven); अकाश-जान or अकाश-पवन *m.*, a vehicle that proceeds through the air, balloon; अकाश-दीपक or अकाश-दीया or अकाश-दीवा *m.*, any elevated lantern, a beacon (*esp.* applied to a kind of lamp which the Hindūs hung aloft on a bamboo in the month of Kārtik (October-November) in honour of Lachhmī or Krish'n); अकाश-नगर *m.*, a visionary town in the sky, fata morgana; अकाश-नीम *m.*, a certain plant (a kind of epidendron) which grows on the nīm-tree (*Bignonia suberosa*); अकाश-पवन *m.*, *v.* अकाश-वैत; अकाश-उत्तम *m.*, *v.* अकाश-कुदम; अकाश-पद *m.*, darling child (*lit.* fruit of heaven);

अकाश-वर्ण or अकाश-वरण, sky-coloured, caerulean, azure; अकाश-वाणी *f.*, heavenly voice, a divine voice from heaven; अकाश-वृक्ष *f.*, *lit.* an air-plant, the name of various parasitic plants (*Cuscuta reflexa*, *Cassyta filiformis*, *Pistia stratiotes*, see *Ell.*, vol. II, p. 213); अकाश-निनि or अकाश-निने *f.*, casual subsistence, living from hand to mouth (*lit.* living on air); अकाश-निनी, *adj.* (*f.* अकाश-निनिनी), a casual, cadger, one who lives from hand to mouth; अकाश-लोक or अकाश-लोक *m.*, the atmosphere, the celestial sphere, firmament; अकाश-रुखी *m.*, a certain kind of devotee of the Shāib sect (so called from turning up the face towards the sky in the direction of the sun, till they become unable to hold it in its proper position); अकाश-रुखी *m.*, *v.* अकाश-रुख. Exam., 'Rām., Su., do. 25, 2, बहवाह करि गरजा कवि यदि जाग अकाश, The monkey shouted with roars of laughter and swelled (so big) that he touched the sky; *Hb.*, i, 36, बहवाहि उड़ि होहि लागव अकाश, Thou shalt fly away from him to the skies; *Padm.*, do. 255, 2, नखत चहुँ दिशि रोचहि, अंधेर भरत अकाश, The stars all around weep, and darkness covers the sky; *Kan.* 19, पड़े कमान बान हैं नवी अकाश अकार, Through the arrows (shot) from the bows a separation was made between heaven and earth (*i.e.*, the arrows discharged from the bows were so exceedingly numerous that they hid the sky from the sight of men); *Padm.*, ch., 562, 1, वरी रेन सवि उवा अकाश, At nightfall the moon rose in the sky; *ib.*, ch., 601, 5, जब लग खर को दिशि अकाश, तब लग सवि नहिं करे प्रकाश, So long as the sun looks upon (*i.e.* governs) the sky, the moon does not shed any light; *ib.*, ch. 562, 3, नखत अकाशचिं वड़े दिपाई, The stars rise in the sky to give light; *ib.*, ch. 135, 6, बाँँ अकाशें धरे पावे, लौंवा हर बाव देकरवे, On the left, in the sky, white quails came, and a fox showed himself in front (both are good omens at the commencement of a journey); *Rām.*, *Ba.*, ch. 177, 5, भर अकाश-वाणी तेहि काहा, A voice came from heaven at that very time. 'Rām., *Ln.*, ch. 63, 6, गरजि अकाश बहूँ, With a shout he ascended into the air; *ibid.*, ch. 70, 5, नहि निरि नच अकाश कवि भावहिं, (Snatching up) rocks and trees the monkeys sprang into the air; *Bid.* 1, 5, बाँँ धरि उड़ि लागव अकाशे, Hold them fast, (*clie*) they will fly up into the air; *Bih.*, v, 6, दुख दुख रातं वाये नैवेतो, दोपक बरि तो अकाशरो, I would endure pain and pleasure with Rām, and would have lit a beacon in the air (*alluding to the* अकाश-दोपक, *q.v.*); *Alh.*, l. 380, बोड़ा खोख देल नच खरख के, बोड़ा उड़ के लागव अकाश, She unloosened the horse of the tiger-like Rūdal, and the horse flew up into the air. 'Bw. do., anon., वखत विप्र-धर के लग अकाश नच चन्द, काशी-कारख ईध विग नको देव विप चन्द, In the year

1902 of King Vikramāditya's era King Ohand, the saviour of Kashi, left his body to go to God, (here ख = 2, अकाश = 0, नच = 9, चन्द = 1). 'B. Rām. 28, वेद नाम कवि, अँधुरिनि सवि अकाश, वरवो खपनवाहि खपन के पाव, Mentioning the name of the 'ear,' and with his fingers (making the sign of) cutting off his nose, he (Rām) sent Sūp'nakha to Lakhan (वेद being a synonym of बुद्धि signifies the ear; the sentence means that Rām, in sending Sūp'nakha to Lakhan, warned her that her ears and nose would be cut off).

(Both forms अकाश akāśa and अकाश akāśh are met with, varying with the circumstances and the speaker. On the whole, throughout Bihār अकाश is the common, everyday pronunciation, while अकाश is considered affected and stylish. The forms अकाश akāśa or अकाश akāśh, generally given in the dictionaries as the so-called 'correct' or 'proper' ones, have never been met with by us in B. literature except in one place, though the word itself is of very frequent occurrence. That single exception is in Rām., *Ba.*, ch. 206, 2, वखन-निहि अकाश नैं खोर प्रकाश सगन सव खोर. Here all copies that we have consulted agree in reading अकाश, except one which reads अवर. But the metre shows that here too the correct reading is probably अकाश. The fact is that the form अकाश (or अकाश), so much affected now-a-days, is a falsely restituted unphonetic spelling. The word certainly is never pronounced akāśa or akāśh, but always akāśa or akāśh. There are two other forms अकाश akāśa and अकाश akāśa (see the respective articles). We have never met with them in B. literature, but they are true Gaudian forms, and may be met with colloquially.)

[*Ved.* अकाश (Skr. Dy. P.), *Skr.* अकाश, *Pa.* अकाशी, *Pr.* अकाशी or *अकाशी, *Mg. Pr.* अकाशे or *अकाशे (see art. अ a (6)); hence B. अकाश or अकाश or अकाश, *H.* as in B., *P.* अकाश, अकाश, *M.* अकाश, *G.* अकाश, *O.* अकाश (*O. Vy.*), अकाश, *B.* अकाश, *S.* अकाश, *Ksh.* अकाश. The usual *tadbh. Pr.* form is अकाशी (cf. *Bhag.*, p. 207, *Aug.* § 22, *Nay.* § 65), which has survived in B., *H.*, *P.*, and *M.* in the form अकाश. The other *tadbh. Pr.* form अकाशी or अकाशी (*Sapt.*, vs. 571, *Rac.* xv, 85), however, has not survived in the *Gds.*]

अकाशी akāśī, अकाशी akāśī, *Tbh.*, (I) *adj. com. gen.*, 'appertaining to space, celestial, aerial, atmospheric; 'suspended in the air. *Phr.*, 'अकाशी वरन sky blue (*v.* अकाश-वरन); 'अकाशी दीया a raised lantern, a beacon (*v.* अकाश-दीया).

(II) *subst. m.*, 'anything suspended in the air, or over one's head; hence ' (*Mth.*) the upper beam of a loom to which the levers are attached, and

which is above the head of the weaver (*Grs.*, § 363); * (S.-E. Tirhut) a scarecrow pulled by a string and hung on a tree (*Grs.*, § 68); *f. (in Chāṭ's slang) a head-dress (*Āz. Gy.*). Exam., *Coll.* (*Bh.*, in *Kahars'* slang), 'बढ़ाची कपड़े के (*sol.* बढ़ाई), Go stooping (to avoid) something over-head. See also बढ़ाची *agdaṣṭ*.

अकिञ्चन *akiñchan* (1), *Te.*, *adj. com. gen.*, (*subst. f.* अकिञ्चना *akiñchanā*), without anything, utterly destitute, poor, wretched, miserable. (*A tech. term of Indian asceticism; see Bhag., pp. 175, 187.*) Exam., *Rām.*, *Bā.*, ch. 166, 3, परम अकिञ्चन प्रिय हरि केरे, The destitute is the most beloved of Hari; *ib.*, *Ar.*, ch. 40, 7, बरस अकिञ्चन दुवि दुबचामा, (*Saints are*) imperturbable, have no worldly goods, and live a life of chastity and contentedness.

[*Skr.* अकिञ्चन, *Pr.* अकिञ्चनो (*Nām.*, vs. 35) or अकिञ्चनो (*cf. Aup.* § 27); in all *Gds.* अकिञ्चन.]

अकिञ्चन *akiñchan* (2), *Te.*, *subst. m.*, want of any possession, poverty. (*Tech. term for one of the robes of Indian asceticism; see Bhag., pp. 175, 187.*) Exam., *Coll.* (*W. Bh.*), जोकरा घरे ऐसन अकिञ्चन बा कि दूख सोदन बाई, There is such poverty in his house that the very mice are dying.

[*Skr.* अकिञ्चन, *Pr.* अकिञ्चन, *H.* अकिञ्चन or अकिञ्चन; all other *Gds.* अकिञ्चन.]

अकिल *akil*, अकल *ak'l*, अकल *akkal*, *Any.*, *subst. f.*, sense, common sense, understanding, wisdom. *Phr.*, अकिल कराय, to exercise one's common sense, to act wisely; अकिल होज, (*lit.* to have one's senses congealed), to be astonished; अकिल हमाप्र, to have one's mind bent, to consider, to think; (*Bh.*) अकिल के पठ पठ, perfect fool. Exam., *Misc.* 6, तेरो अकिल भुलानो राम-दरिच, Thy senses are astray, O Rāmdāsi; *Dēv.*, sc. 3, जब हे प्र जिह्मना में मनोबल जारी भरल है, तब हे समन पर्व ऐसन जलचारल बाटो कि कौनो अकिले काम नाचो करत, Since the settlement has been begun in this district, we have become so entangled that our intellect even can do nothing (*i.e.* we don't know what on earth to do); *B. Gr.*, iii (*Mg.*), Fable 15, जौन बात अकिल में नर चडे, जोकरा माने के नर बाची, That which does not agree (*lit.* fit into) one's understanding, should not be regarded; *Mth. Ch.*, p. 2, प्र प्र वेदुष में कर्षा तब नोक अकिल हैनेक, When will there be good common sense to this fool? *Coll.* (*Bh.*), नू नड अकिल के पठ पठ चंड, You are a perfect fool!

[*Ar.* عقل *'aql*.]

अकिलमन्द *akilmand*, *Any.*, *adj. com. gen.*, sensible, wise.

[*Ar. Prs.* عقلمند *'aqlmand*; derived from *Ar.* عقل *'aql* with the *Prs.* suff. مند *mand*.]

अकीक *akik*, *Any.*, *subst. m.*, cornelian.
[*Ar.* عقيق *'aqiq*.]

अकीदा *akidā*, *Any.*, *subst. m.*, 'religious belief, profession of faith; 'confidence. Exam., ' *Coll.* (*Bh.*), रखन के बकोदा बोहंड, Say the Apostles' Creed; ' *Coll.* (*Bh.*), बनार प्र पर बकोदा नेके, I have no confidence in him.

(Used among Musalmāns and native Christians.)

[*Ar.* عقيدة *'aqidah*.]

अकीरत *akirat*, अकिरति *akir'ti*, अकीरि *akir'ti*, *Te.*, *subst. f.*, disgrace, infamy, ill repute. Exam., *Bu. do. anon.* अपना कीरत जो बड़े पर कीरत जो बोर, नाड बकीरत रीत है, जन मल करन कोय, One who wishes to gain reputation by destroying the repute of others gains only ill repute, and no one in the world calls him a good man.

[*Skr.* अकीरि; *H.* the same as in *B.*; other *Gds.*

अकीरि. The *tadbh. Pr.* form is अकिरि (*Aup.* § 117), which, however, has not survived in the *Gds.*]

अकीरि *akir'ti*, the same as अकीरत *akirat*, *q.v.*

अकुआ *ākudā*, (*Mg.*), *Tbh.*, *subst. m.*, *cor. for* अकुआ *ākhuā*, *q.v.*

अकुड़ा *ākura*, = अकुरा *ākura* in one of its fourth series of meanings, *q.v.* (*Grs.* § 500.)

अकुड़ा *ākura*, *Tbh.*, *subst. m.*, '(*N. Bh.*) the end of the pipe of a blacksmith's bellows which goes into the fire (*Grs.* § 414); '(*N. Bh.* and *N. Mth.*) = अकुरा *ākura*, in two of its fourth series of meanings, *q.v.* (*Grs.* §§ 376, 412.)

[This is merely a corruption of अकुड़ा, *q.v.* Regarding the aspiration, see *Gd. Gr.*, § 131, p. 72.]

अकुण्ठ *akunṭh*, (*poet.* अकुण्ठा *akunṭhā*), *Te.*, *adj. com. gen.*, *lit.* not blunted or worn out; hence *met.* keen, sharp, intense. Exam., *Rām.*, *Ln.*, ch. 26, 8, दुध नति-नय, लोक वेकुण्ठा लाभ कि रघुपति-भगति अकुण्ठा, Hearken, O dull of understanding! is Baikunṭh (merely) a world (like other worlds) or intense faith in Rām (merely) a gain (like other gains)? *ib.*, *Ut.*, ch. 64, 1, नति अकुण्ठ (*fem.*) हरि-भक्ति अकुण्ठा, A man of keen understanding and indestructible faith in Hari.

[*Skr.* अकुण्ठ; as above possibly in all *Gds.*]

अकुता *akuta*, (pr. pts. **अकुताम्** *akutām*; **अकुताय** *akutāy*; **अकुतात** *akutāt*; **अकुताव** *akutāv*; **अकुताय** *akutāy*), Tbh., (Bh. and Mg.), v. intr., to be weary, tired, distressed, worried. Exam., B. Gr., II (Bh.), Fable 9, **अकुतो** जो **अकुता** के कह्ये, The scribe being worried said; *Gōp.*, (Mg.), 11, **अकुति** गोपी चन्द **अकुताय**, *Gōpi Chand* having arisen in distress of mind. See **अकुता** *akhuta*, **अकुता** *aguta*, and **अकुता** *auk'ta*.

[Der. root from **अति** + **कृत** + **अ** or + **आने**, lit. pulled down or afflicted with great weariness, Skr. ***अति**कृत^अयति or **अति**कृत^आयति, Pr. ***अरु**कृत^अयति, hence contracted, Gd. ***ऐकौताये** or shortened **अकुताये**. Regarding the shortening see Gd. Gr., §§ 25, 26, also art. **अ** (5). Skr. **कृत** becomes Pr. **क** or **कित** (*Hēm.* ii, 106). Skr. **अ** becomes Pa. **अ** (Pa. Gr. K., p. 53); Skr. **आने** becomes Pr. **अन** (*Aup.* § 30, p. 41) or (more usually) **अइ** (*Aup.* § 30, p. 42, § 56, p. 63; *Nāy.* § 73, *Kalp.* § 92) cf. Pr. **अन** or **अइ** = Skr. **अन** (*Hēm.* ii, 33). The Pr. p.p.p. **अकुति** (= Skr. **अकुति**) of the den. **अकुता** occurs in *Aup.* § 56, p. 63. The W. Bh. form of the root is **अकुता**, *Mth.*, **अकुता**, S. *Mth.* **अकुता**, H. **अकुता** or **अकुताव**, P. **अकुताव**.]

अकुरा *akura*, Tbh., subst. m., a hooked instrument used by the glassmakers for turning the glass in, or for taking it out of, the crucible (*Grs.* § 564). See **अकुरा** *ākura*. [This is merely a bye-form of **अकुरा**, q.v.]

अंकुरा *ākura*, Tbh., subst. m., 'sprout, shoot, plantlet; hence particularly the 'name of certain sprouting plants, such as the large millet (*holcus sorghum*, *Grs.* § 986), the pea (*pisum sativum*, *Grs.* § 1001); 'in the various other meanings of **अंकुर** *ākura*, q.v.; 'the name of various implements which have the form of a hook or are furnished with a hook; thus (*S. Mth.*) the iron bands or hooks in a pony-carriage, by which the strengthening spokes (गुहावा) outside the wheel are fastened to the cross-pieces (बाक and टेकानो) which run from side to side at the back (*Grs.* § 222; also **अंकुरी**, q.v.); the hook by which the pitcher is fastened to a toddy-seller's waist as he climbs the palm-tree (*Grs.* § 376; also (*N. Bh.*) **अंकुरा**, (*Bh.*) **अंकुरी**, and (*S. Mth.-Bg.*) **अंकुरा**, q.v.); (*N. Bh.*) the hooked iron poker by which a blacksmith stirs his fire (*Grs.* § 412; also **अंकुरी** or **अंकुरा**, q.v., or (*S. Mth.-Bg.*) **अंकुरा** or **अंकुरी**, q.v.); (*N. Bh.*, *S. Mth.*) the hooked pivot on which a blacksmith's bellows work (*Grs.* § 414); the iron hook with a ring which goes round the toe of a fancy-silk or fringe-maker (*Grs.* § 500; also **अंकुरा**, q.v., or **अंकुरा** or **अंकुरी**, q.v.); (*N. Bh.*) the iron hook for taking out the glass from the crucible of a glassmaker (*Grs.* § 564; also **अकुरा** or **अंकुरी**, q.v., or (*S. Mth.*) **अकुरी** or **अकुरी**, q.v.)

[Properly the str. f. of **अंकुर**, (q.v.) = Skr. **अंकुर**. The latter word properly means a sprout or shoot, but is clearly a derivative of **अंकुर** a hook. The above given meanings, however, are probably due to a confusion of the three closely allied words **अंकुरा** (see f. **अंकुरी** (1) or **अंकुरी**), **अंकुरा**, and **अंकुरा**, which are all derivatives of **अंकुर** hook. See the remarks on derivation under art. **अंकुरी** (1) and **अंकुरा** (1).]

अंकुरा *ākura*, (pr. pts. **अंकुराम** *ākurām*, **अंकुरात** *ākurāt*; **अंकुराय** *ākurāy*; **अंकुराव** *ākurāv*; **अंकुराय** *ākurāy*; **अंकुराव** *ākurāv*), Tbh., v. intr., to throw out a shoot, to sprout (used esp. of sugar-cane, *Grs.* § 1009). See **अंकुरा** *ākura*.

[A der. root derived from **अंकुर** or **अंकुरा**, q.v. See Gd. Gr. § 352.]

अंकुरी *ākuri*, Tbh., subst. f., 'the name of various implements which have the form of a hook or are furnished with a hook; thus a wooden goad for young elephants (*Grs.* § 102); (*S. Mth.*) the iron hook of a glassmaker (*Grs.* § 564; also **अंकुरा** or **अंकुरी** *uk'ri*, q.v.); 'gram given to each of the female members of a household on the seventh day after a death in the house (*Grs.* § 1424).

[This word is merely a bye-form of **अंकुरी**, q.v.]

अंकुरी *ākuri*, Tbh., subst. f., 'a sprout; hence 'unripe crop out for food, or the cutting of such crop (*Grs.* § 877); also 'a hook, tenter, catch; hence 'the name of various implements which have the form of a hook or are furnished with a hook; thus the barb of an arrow; a fish-hook; a forked stick for pulling down fruit from trees (*Cr.*, also (*Mg.*) **अंकुरी**, q.v.), also in some of the fourth series of meanings of **अंकुरा** *ākura*, q.v. (*Grs.* §§ 222, 412, 564); hence also 'a kind of grass or vetch (*Wat.*) = **अंकुरा** *āk'ra* (1), q.v. Exam., *Coll.* (Bh.), **अंकुरा** तस **अंकुरी** नूर देहंस, जानी कैरी, You have broken its sprout, how will it grow? *Coll.* (Bh.), **अंकुरा** नन के **अंकुरी** दूर नैव, The hook of his mind has broken (i.e., he has failed to succeed). See **अंकुरी** *āk'ri* (1) and **अंकुरी** *āk'ri* (1).

[This word is merely the fem. of **अंकुरा**, q.v. The fem. form in such cases often indicates a diminutive sense, or a vulgar use.]

अकुल *akul*, Ts., (I) adj. com. gen., (subst. f. **अकुला** *akulā*), lit. of no family; hence 'not born of parents, beginningless, eternal (a synonym of **अनादि** *anādī*, q.v.); 'of bad family, of low pedigree (the same as **अकुली** *akulī* and **अकुलीन** *akulīn*, q.v.); 'outside of the Hindū social system, out of caste,

eto. (a synonym of *Skr.* वर्धवमवाद्यः). Exam., ^{1,2} B. *Rām.*, vs. 35, कुलन-पाद, पुन-वरजिन, अकुल, अनाथ, कर्षणं, क्षिप्र-निधि, राउर कष पुन-गाव (Thou who art) the protector of (even) the wicked, devoid of all qualities (= निष्ठेन), without a beginning (or of no good family) and without a superior, O thou treasury of grace (i.e. *Rām*), how shall I say the praises of thy excellencies! (There is a play here on the word अकुल; the meaning is that one always praises those who protect good people, who are of good family, etc., but how can I praise him who is a protector of bad people, who is of no good family, etc.). ³ *Rām.*, Bā., ch. 89, 6, अकुल, अनेव, दिगम्बर, बाकी, Casteless, houseless, naked, and necklaced with serpents (epithets of *Sib*).

(II) *subst. f.*, a prostitute, (*lit.* not belonging to a family). Exam., Chan., अकुला नारि सकल धन बाध, चिन नलि अकुलस कड कन जाय, The woman (who is) a prostitute eats up all wealth: where can (one who wants to be) an unlucky fellow go but to her?

[*Skr.* अकुलः; as above in all *Gds.*]

अकुलता *akulata*, (unphon. बाकुलता *ākulātā*), *subst. f.*, *Te.*, *subst. m.*, agitation, distress of mind.

[*Skr.* बाकुलता; as above in all other *Gds.*]

अकुला *akulā*, उकला *uk'lā*, (*pr. pts.* अकुलान *akulat*; अकुलाग्र *akulāgr*, *Rām.* अकुलान *akulān*; अकुलाग्र *akulāgr*; अकुलाग्र *akulāgr*), *Tbh.*, *v. intr.*, 'to be agitated (mentally), confounded, perplexed, distressed, alarmed, hurried, anxious, worn out, wearied'; ² to be agitated (physically), confused, put out of order, tossed, disturbed, worn out, fatigued. Exam., *Iib.*, iv, 40, वरुवर कौं मनि अति अकुलाग्र, Hal'dhar's soul became agitated with anguish; *Gīt.*, Bā., 61, 1, जानि वड़े भाग, अकुलाग्र अकुलाने है (Janak) learning his good fortune, became agitated with affection; *Rām.*, A., ch. 57, 1, अति अकुलाग्रि देखि अकुलानी, Seeing her (i.e. *Sitā*) to be very tender, she (*Sitā's* mother) was distressed; *ib.*, do. 56, 1, समाचार नहि समय दुनि सोय उठि अकुलार, At that moment *Sitā*, hearing the news, rose in agitation; *ib.*, Ar., ch. 7, 19, दुनि अकुलार उठा पुनि, The saint thereupon rose in alarm; *ib.*, Bā., ch. 260, 6, परिहार बधि उठे अकुलार, Girding up their loins they arose in haste; *ib.*, A., ch. 117, 7, दुनि वरुव पूबधि अकुलार, When they heard of their beauty, they asked anxiously; *ib.*, Su., ch. 13, 2, वरुव विहार द्विष अकुलानी, She was confused in her heart by joy and sorrow; *K. Rām.*, Su. 16, दुन अकुलाने, परिधाने कौन जाचि है, Confounded by smoke, who indeed can recognise whom? *ib.*, Su. 10, पानी, पानी, पानी, सब रानी अकुलानी कहैं, The queens all cry in dismay, 'water, water, water'! *ib.*, Su. 8, भागे दोर दोर, अकुलार उबो

रापनो, The great heroes run away, and in dismay *Raban* arose; *ib.*, Su. 15, नाम के बिहात बिहात अकुलान अति, Calling (*Raban*) by name, they are screaming, lamenting, and greatly distressed; *Coll. (W. Bh.)*, नाम करत करत जिउ अकुलाय गेह, He got weary as he went on doing the work. ³ *Rām.*, A., ch. 266, 6, मनई उठे अकुलि अकुलार, As though the ocean had risen and become tossed; *ib.*, Ar., ch. 18, 1, दुनन समाचर उठ अकुलार, When the assembly heard her word, they rose in confusion; *Padm.*, ch. 534, 2, दुन पाव ना रन सवाना, जोला मेव, विष अकुलाना, At the din (*lit.* running) of the battle *Indr* cowers, *Meru* shakes, and *Sās* is agitated; *Bih.* i, 11, बेसाव में मोहि बात लागत, मैं मरैं अकुलार के, In *Baisakh* heat oppresses me: I die worn out by it.

[*Skr.* √अकुल (*der. root from adj.* अकुल), 10th cl. अकुलवति; *Pr.* अकुलारि (*cf. Sapt.*, vs. 383) or अकुलारि, hence *Gd.* अकुलारि; it only occurs in *B.* and *H.* The *tadbh. Pr. form* अकुल (*cf. Sapt.*, vs. 25, *Aup.* § 48, *Bhag.*, p. 181) does not survive in *Gd.* An analogon of the transposition of the vowels उ u and अ a in the form उकला is the √उकलाव *uk'lāv* for √अकुलता *akulā* (*q.v.*).

अकुलाई *akulāi*, अकुलार *akulār*, *Tbh.*, *subst. f.*, confusion, perplexity, distress, alarm, anxiety, weariness.

[Either verbal noun derived from √अकुल, or abstr. noun derived from *adj.* अकुल by means of the *Gd.* sec. der. suff. बार or बारि; see *Gd.* Ar., § 220.]

अकुलि *akulī*, (*f.* अकुलिनि *akulīni*), *Mth.* or *poet. form* of अकुली *akulī*, *q.v.*

अकुली *akulī*, *Te.*, *adj. com. gen.*, (*subst. f.* अकुलिनी *akulīni*), of low origin, mean pedigree, low, mean, base. Exam., *Pror. Mth.*, अकुलिनि विवाही कुलन उपपाव, A marriage with a woman of low extraction brings ridicule on your own. See अकुल *akul* and अकुलीन *akulīn*.

[*Skr.* अकुली; as above in all *Gds.*]

अकुलीन *akulīn*, (old obl. अकुलीनहि *akulīnahī*), *Te.*, *adj. com. gen.*, (*subst. f.* अकुलीना *akulīnā*), the same as अकुली *akulī*, *q.v.* Exam., *Bin.* 69, कुल अकुलीन को; उन्को है, ईद राखि है; परीधर को बाध-पॉय, पॉयरे को पॉयि है, (*Rām* is) family to those who are of no family (i.e. of low family; *comm.* रूप); this is well-known by tradition, and the *Bēds* are witness; he is hand and foot to the paralytic, and eye to the blind; *Parb.*, ch. 7, कबड काव दुनि रोकिड वर अकुली-नहों, Say, what did you hear to make you so pleased

with a bridegroom of (such) low pedigree; *Bw. do. anon. (song on Sib's marriage)* अति बहुलोन नहीन सिन, नू लीं चाहे नासि, Sib is of mean pedigree and foul, why do you desire him?

[*Skr. बहुलोना, Pr. बहुलोरो (cf. Sapt., vs. 253, footnote); all Gds. बहुलोना. The tadbh. Pr. form बहुलोरो (Sapt., vs. 253) has not survived in Gd.*]

अकुलैया akulīyā, Tbh., adj., lg. f. of बहुलार akulā, q.v. Exam., Bīj., l. 851, बनुवा! प्रमने में गेहं बहुलैया, Prince! are you distressed at so little as this?

अकुसल akusal, Ts., adj. com. gen. (subst. f. बहुसुखा akus'la), unlucky, inauspicious. Exam., Coll. (Bh.), उमर उमर नम-कुसल नोमन उमर, बहुसल नम उमर, Toll me good, and not bad, news about his health and well-being. For another example see under बहुल akul and बहुल akōl.

[*Skr. बहुलः; as above in other Gds.*]

अंकुसा ākusa, Tbh., subst. m., the name of various implements which have the form of a hook or are furnished with a hook; thus 'in the several meanings of बाँकुस ākus, q.v.; '(Mg.) in one of the fourth series of meanings of अंकुरा ākura, q.v. (Gr. § 500.)

[*Properly str. f. of बाँकुस, q.v.*]

अंकुसी ākusi, Tbh., subst. f., the name of various implements which have the form of a hook or are furnished with a hook; thus (Mg.) 'a hooked stick for pulling down fruit from a tree (Gr. § 41); '(Mg.) in one of the fourth series of meanings of अंकुरा ākura, q.v. (Gr. § 500.)

[*This is merely the fem. of अंकुरा, q.v.*]

अंकुर ākur, (old dir. अंकुर ākur or poet. अंकुर ākurā), Tbh., subst. m., the same as अंकुर ānkur, q.v. Exam., Padm., ch. 95, 5, किरन वस न जा प्रेम अंकुर, जो वसि कने वहीं सोय कर, Why should not the germ of my love become like sunbeams, on which I, like the sun, may ascend to the heaven of my moon (i.e. to Padmavati)? (it is believed that the sun climbs the sky by the aid of its rays.)

[*Skr. अंकुर, Pr. अंकुरो. The Multani has अंकुरो (Ml. Gy.).*]

अकेलानवा akelānva, (f. अकेलिया akeliyā), lg. f. of अकेल akel, q.v. Exam., Bīj., l. 735, वने वने फिरेह अकेलानवा, You wander about alone from forest to forest.

अकेलापन akelāpan, Tbh., subst. m., 'loneliness, solitude; 'celibacy. Exam., Coll. (Bh.), अकेलापन में

काम वनन बिकसेहा, When a man is alone, he does a great deal of work, (lit. in solitude much work is produced). 'Coll. (Bh.), अकेलापन में रसल नोह ना वर, काहे कि वेहा ना रोहो व पिखा वे हो, It is not good to remain a bachelor (lit. in celibacy), for who will offer a pinda if there is no son? See अकेलेपन akelēpan and अकेलापन ek'lāpan.

[*Der. from अकेला with Gd. suff. पन forming abstract nouns. See Gd. Gr., § 228.*]

अकेलेपन akelēpan, Tbh., subst. m., the same as अकेलापन akelāpan, q.v. Exam., Coll. (Bh.), 'का करो, ररां केह जान पयपान के बरिनी केहे, अकेलेपन में जिनगी काठ रसल बाड़ी, What can I do? here I have no acquaintance; I pass my life in loneliness. 'Coll. (Bh.), जोकर का विवाह ना होई, उमर भर अकेलेपन में रहो, He will never be married: he will remain a bachelor all his life.

अकेल akēl, Tbh., adj. com. gen., (old Mth. and poet. f. अकेलि akēli), alone, solitary (used of individual beings or things, while बहुल is used of places). Phr., अकेल रसल, to live apart; अकेल खनव, to sleep apart from one's husband or wife, be deserted or abandoned by one's husband; अकेलि बरानी, the explanation of one party to a case; अकेले (loc., used adverbially), alone; अकेले दुकेले (an alliterative repetition) entirely alone. Exam., Rām., Bā., ch. 161, 6, अति अकेल वन विपुल अकेल, तदपि न वन-वन नजे करेह, Though quite alone in the forest and greatly distressed, yet the king would not give up the chase of the deer; Padm., ch. 371, 3, रहो अकेल (fem.) गहे रस बाड़ी, वनन पसार करीं विव बाड़ी, I remain alone and (from fear of falling out) catch hold of one of the side-planks of the bed, straining my eyes I die with a broken heart; ib., ch. 63, 8, विपिन अकेलि फिरत केहि हेदू, Why are you (Sati) wandering alone in the forest? Prov., अकेलि बरानी हुद वं मोदी, One's own story is sweeter than treacle; Rām., Bā., ch. 163, 3, जो हुन, वर वन फिरत अकेले, Who are you, and why do you roam alone in the forest? B. Gr., II (Bh.), Fable 7, बाघ अकेले बरीन के जा गरद, The tiger by himself ate up the deer.

(The word is seldom heard east of Bw.; in the other B. dialects the usual word is अकसर, q.v.; अकेल may be considered as borrowed from H.)

[*Der. from Skr. एक by means of the Pr. pleon. suff. व; hence Pr. एकवो or एकवो (Hem. ii, 166), Gd. एकव, q.v.; whence, by transposition of व a and ए e, arises the form अकेल. Or the latter form might be derived from a Pr. form अकरो, made with the pleon. suff. र, like Pr. वनवरवो (Bhag., pp. 437, 198 = Skr. वनन first); but the former derivation is more probable,*

because the corresponding forms in all other Gds. are derivatives of Pr. एकल.]

अकोला akōla, (f. अकोली akōlī), Tbh., adj., str. f. of अकोल akōl, q.v. Exam., Padm., ch. 139, 4, ठाँवहिं ठाँव सब सोचहिं रेला, राजा जाने पाउ अकोला, All the pupils sleep in every place, the king himself alone wakes; ib., ch. 134, 5, हमिरहिं राजा सोई अकोला, जहिं रे पथ लेल सोय रेला, The king—ho alone remembers the path on which the pupil is accustomed to play; Rām., Ar., ch. 26, 2, जनक-सुता परिचरेउ अकोली, चायेउ नात बचन मन देखी, O brother, have you left Janak's daughter (i.e. Sītā) alone and come here against my order? Bih., i, 6, अगहन में एक बेज छनी, में अकोली नाकतो, In Ag'han there is an empty bed, and alone I watch; Sudh. 42, एक तो अकोली, दुजे सङ्ग ना अकोली, रामा, In the first place I am alone (without my husband), secondly there is no confidante with me, O Rām.

[Der. from Pr. एकलसो (with pleon. suff. क). See remarks on der. of अकोल.]

अकौन akūn (used in Gorakhpūr, Cr., p. 6), the same as अकेन akhān, q.v.

अकोट akōṭ, Ts., subst. m., a kind of war-drum, beaten with an iron drum-stick. Exam., Padm., ch. 551, 3, बाने तबल अकोट सुनाव, बड़ा कोप सब राजा राज, Tabal and akōṭ (two kinds of drums) sounded the attack, fierce passion arose in all the kings and princes.

[Skr. अकोट?]

अंकोड़ा ākōṛa, Tbh., subst., m., (Bh.) a large hook, a kind of grapnel. Exam., Coll. (W. Bh.), दरगजा के अंकोड़ा लगा है, The hook of the door is fastened.

[Apparently a bye-form of अंजुरा or अंजड़ा, q.v.; the medial ओ is apparently a modification of उ u. Compare the G. अंकोर and अंकोर, bye-forms of अकुर and अकुर. G. has अंकोरो.]

अकोतर-सो akōtar'sō, Tbh., num., one hundred and one. Exam., Padm., ch. 299, 4, चङ्गा बँड जो चचे चचे, बरो अकोतर-सो बँड चचे, Lumps of sugar which were (broken) in pieces (were given) with one hundred and one dishes of bari (a kind of dish made of pulse).

[Skr. एकोतरसत्, Pr. एकोतरसत्, Ap. Pr. एकोतरसत्.]

अकोबिद akōbid, Ts., adj. com. gen., (subst. f. अकोबिदा akōbida), ignorant, unlearned, unskilled. Exam.,

Rām., Ba., ch. 123, 1, अग्य अकोबिद अग्य अमानो, Ignorant, unlearned, and blind reprobates.

[Skr. अकोबिद; as above possibly in all Gds.]

अकोर akōr, (poet अकोरा ākōra), Tbh., subst. m., ¹bribe; hence 'the coaxing of a cow or buffalo, which has lost its calf, to eat grain (Ell. vol. II, p. 213); ²the refreshment which a labourer eats in the intervals of work in the open field, (Ell. II, 213). Phr., अकोर खाव, to take a bribe. Exam., ¹Gīt., Ut. 3, 2 जतु सभौत दे अकोर राखे जग बरिच कोर कुपल, बरि निरखि कोर सङ्कषत अधिकाई, The thief (i.e. the spreading curls on Rām's head which approach his face, and which are likened to snakes bent on stealing the nectar of his moon-like face) is exceedingly afraid on seeing the beauty of the pair of bright, peacock-like earrings (alluding to the traditional enmity of the peafowl towards a snake) which (the face of Rām) being as it were afraid, has put on (by way of) giving a bribe; Sudh., 37, अंनिषा मोरी रे बदाखत, जोवन बाकिम जाकिम जोर। जाव पँडे नाचन लाखव बच वे दोष नेना कोर। हुडे पारी तब सुनबी कोँ दे के प्राण अकोर, Thy bodice is like a court, thy full bosom like a tyrannous magistrate; mine eyes, overcome by covetousness, were unjustly kept in bonds (before them), like a thief; but, O beloved, they got free by offering the bribe of my life to thy soul (which was) the magistrate's clerk; Padm., ch. 671, 2, जहाँ अकोर तहँ नेक न राजू, डाङ्गर केर दिनाचहिं जाङ्गू, Where bribes (occur) there is no good government; they ruin the actions of the king: ib., ch. 670, 2, उका खाव दूष दीव अकोरा, दिनती कोच पाव गवि गोरा, The Gōra gave ten lakhs of rupees as a bribe, and, falling at his (i.e. Pat'nā's) feet, made supplication.

[Perhaps from Skr. अकोर; Pa. अकोरो, Ap. Pr. (with pleon. suff. उ, Hēm. iv, 429) *अकोरसो, whence (contr. and with change of उ to र and of उ to अ) Gd. अकोर. II. as B. Apparently wanting in the other Gds.]

अंकोरा ākōra, Tbh., subst. m., the name of various implements which have the form of a hook or are furnished with a hook; thus ¹(S. Mth.-Bg.) the hooks of a harrow by which it is attached to the traces (Grs. § 32); ²(ib.) the piece of bamboo tied on behind the main beam (बाज) in the rear of a country-cart and forming its tail (Grs. § 172); ³(ib.) = अंजुरा ākura, in some of its fourth series of meanings (Grs. §§ 376, 412).

[A bye-form of अंजुरा, q.v., with the provincialism of changing उ u to ओ (cf. अंकोड़ा for अंजड़ा); G. अंकोर.]

अकोल *akol* (1), (str. f. *अकोला* *akōla*), Tbh., subst. m., a plant (*Alangium hexapetalum* or *decapetalum*, Wat.) the oil of the fruit of which is supposed to be useful in enchantments. (The nut, however, is said to be very hard, so hard that oil cannot be expressed from it; hence magical properties might safely be ascribed to it!).

[Skr. *अकोलः* or *अकोला* or (prākritisising) *अकोलः* or *अकोलः*, Pa. *अकोलो*, Pr. *अकोलो* (Hēm. i, 200, Sapt., vs. 779, et passim); G. and M. *अकोल*, H. *अकोल*, Bg. *अकोल* (*akalo*, Wat.). The oil made of the fruit is called in Pr. *अकोलतैल*, Hēm. ii, 155.]

अकोल *akol* (2), (str. f. *अकोला* *akōla*), Tbh., subst. m., the top shoot of the sugar-cane plant (Hd. Dy.). See synonyms under *अनीन* agn.

[Probably = *अकोर* = *अँकोर*, for *अकुर*, cf. *अँकोरा* *ākōra*.]

अकोल *akol* (3), Tbh., adj. com. gen., lonely, solitary, (used of places, syn. *एकाक*, while *अकेल* is used of individuals). Exam., Chan., *अकिचा अदृक् भूखर चाँडू, सँग सँग खिरर नकेचा भौं। हक अकोल वेसक गेवार, अकुरन अकुरनि ननि सकार। उदय अकुरन की बुधियार, बिलु अवार वि कच सवार।* The testicles of a bullock were swinging, and a jackal went along with him (hoping that they would fall, so that he might eat them); a cowherd sat in a lonely place and killed the unlucky (jackal) with a stick. In the presence of ill-fate, what (advantage is there) in being wise? The world says his very (search of) food was (the cause of) his death.

[Perhaps from Skr. एक, Pr. प्र with the pleon. suff. उव; analogous to the derivation of *अकेल*, q.v.]

अकोला *akōla* (1), Tbh., subst. m., a tree, *Aleuritis triloba* (Wat.).

[Skr. *अकोलकः* or *आकोलकः* or *आकोलकः* or *अकोलकः* or *आकोलकः*.]

अकोला *akōla* (2), str. f. of *अकोल* *akol* (1) and (2), q.v.

अकौता *akōta*, Tbh., subst. m., an eruption in the leg. (It is popularly supposed to be caused by stepping over a place where a dog has been eating and left some refuse, and to be cured by rubbing the place with curds and making a dog lick it.)

[Der. ? Connected with *अह* or *आह्वन* ? II. *रकोना*.]

अकन्द *akkand* = *आकन्द* *akand*, q.v.

अकाल *akkal* = *अकिल* *akil*, q.v.

अकास *akkas* (Coll.) = *आकास* *akās*, q.v.

अकखन *akkhan*, Tbh., adj. com. gen., (Coll., Allahabad), blind. Exam., Coll. तुम बड़े अकखन हो, You are very blind.

(The meanings 'half-blind,' 'one-eyed,' given by Fallon do not appear to be correct.)

[Perhaps connected with Skr. अच, one of the meanings of which is said to be 'born blind.']

अकखर *akkhar* = *अखर* *akhar*, q.v. See *अखर* *achchhar*.

अकखा *akkha* = *आँखा* *ākha*, q.v.

अकखी *akkhi*, Tbh., subst. f., the act of making water (used by *pañh'shālā* or school boys) = *रकी* *ikki*. Cf. *दुखी* *dukkhi*.

[Deriv. doubtful. Probably a secondary formation from प्रक one; *दुखी*, the act of easing, being similarly formed from दुर two. The idea is that the two acts consist of a single and a double operation respectively. A similar expression is in use amongst English children.]

अकखे *akkhē* (Coll.) = *आँखा* *ākha*, q.v.

अकतय *aktay*, रकत *iktay* = *अकतय* *ak'tay*, q.v.

अकतूबर *aktūbar* = *अकतूबर* *ak'tūbar*, q.v.

अकबर *akbar* = *अकबर* *ak'bar*, q.v.

अकबरी *akbari* = *अकबरी* *ak'bari*, q.v.

अकबराबाद *akbarābād* = *अकबराबाद* *ak'barābād*, q.v.

अक्रमातिशयोक्ति *akramātiśhayōkti*, Tē., subst. f., the name of a figure of rhetoric in which cause and effect are not shown in their natural order of sequence, but as occurring simultaneously. Exam., Gt., Ba., 90, 5, 6, गरि कर-नल हुनि पुख सखित, कौतुकवि उवार खियो; विप-गन सुखनि सनेत नखित करि खनि, उव सखि खियो। आकरखेउ खि सन सनेत, हरि हरखी जनक खियो; जखो जिन-पति खे सखित, निज-खोक विनोद खियो। Seizing (the bow) in his hand together with the thrilling of the sages (i.e. while the sages thrilled with joy on seeing him seize it), he (i.e. Rām) sportively raised it; stringing it, together with making low the faces of the (competing) princes, he gave happiness to all. Hari (i.e. Rām) pulled it, together with Sita's soul (i.e. winning her affection), and rejoiced the heart of Janak; he broke it together with Bhṛigupati's (i.e. Parasurām's) pride, and caused delight in the

three worlds. Here the seizing, stringing, pulling, and breaking of the bow are the causes, of which the thrilling of the sages, the defeating of the princes, the winning of Sita, and the humiliating of Bhṛig'pati respectively, are the effects. The two sets are mentioned as occurring simultaneously. This figure should not be confounded with another called saḥōkti (सहोक्ति), which consists in mentioning together a similitude and its real counterpart. (See Bihari Tul's Bhāṅgan Bodh, a treatise on Hindi Rhetoric and Poetry, by Pandit Bihari Lal Chāube, Nos. 77 and 84.)

अक्रित akrit, Ts., adj. com. gen., lit. not done or wrought; hence 'unmanufactured, natural; ° unfinished. Exam., ¹ Coll. (Bh.), महादेव के हँ पिछो अक्रित (fem.) चौ, This image (lit. cone) of Mahadev is not made with hands (referring to a natural conical lingam of stone). ° Coll. (Bh.), ज मर गेह, चोर काम अक्रिते (अक्रित + चो) रच गेह, He died and his work remained unfinished.

[Skr. अकृतः; as above in all Gds.]

अक्रित्रिम akritrim, Ts., adj. com. gen., inartificial, unfeigned, natural. Exam., Coll. (Bh.), हँ प्रियवो के अक्रित्रिम विभाग है, This is a natural division (or continent) of the earth.

[Skr. अकृत्रिमः; as above possibly in all Gds.]

अक्रिपाल akripal, Ts., adj. com. gen., pitiless, merciless, unkind. Exam., Bin. 232, प्रह अक्रिपाल, क्रिपाल अजायक, जहाँ जहाँ चित्तहि हुआचौ, Wherever (else, beside Itām) I turn my thoughts, (I see but) a lord (who is) pitiless, (or, if he be) pitiful, (he is) powerless.

[Skr. अक्रिपालः; as above possibly in all Gds.]

अक्रिबा akribā, Any., subst. com. gen., kinsman, relations within degrees recognised by law.

(A word only used in kachah'ris or magisterial courts.)

[Ar. اقربا, aqribā, pl. of قريب qarib near; also used in M. (Wil.).]

अक्रूर akrūr, अक्रूर ak'rūr, अक्रूर ak'rūr, अक्रूर ak'rūr, Ts., subst. m., name of a Jālab, the paternal uncle and friend of Krish'n. He was the son of Shuapha'k and Gāndini. It was he who took Krish'n and Ba'rām to Mathurā when the former broke the great bow and slew Kans. He is chiefly known as being the holder of the Syamantak gem, which yielded to its owner daily eight loads of gold. Man'bodh calls him Dān'pati or 'master of liberality' on that account, e.g., Hb. vi, 41, जोदिन दान-पति सोनहि रचल, जिनहि सोनहि दान अचल अचल, For that day Dān'pati (Akrūr)

remained there and agreed to all that Kans said. The various forms of the name occur in the following passages of Man'bodh's Haribans, viz. अक्रूर, vi, 43, x, 24, 25; अक्रूर, vi, 26, 49; vii, 17, 18, 27, 37, viii, 7, 35, 36; अक्रूर, viii, 38, ix, 21.

[Skr. अक्रूरः; अक्रूर in all Gds.]

अक्रोट akrōt, अक्रोट ak'rōt = अक्रोट akhrot, g.v.

अक्षर aksar = अक्षर ak'sar, g.v.

अक्षत aksat = अक्षत ak'sat, g.v.

अक्षम aksam = अक्षम ak'sam, g.v.

अक्षीर aksir = अक्षीर ak'sir, g.v.

अख akh; for words beginning thus and not found below, see under the more proper form commencing with अख achh or अख achchh.

अखउत akhaüt, अखउत akhaüt = अखउत akāüt, g.v.

अखंगर ākh'gar = अखंगर ākh'gar. See under अखि ākhi.

अखज akhaj (1), Tbh., adj. com. gen., 'what is not to be eaten, indigestible, in excess of one's need of food; hence generally 'what is not required, superfluous, a nuisance; also substantively 'one who will eat even what is unwholesome or what is in excess of his requirements, a glutton. Exam., ¹ Coll. (Bh.), बनार बाज के खाव अखज हो गेह, My dinner has not agreed with me. ° Coll. (Bh.), प्रति तरब देव, अखज वा, I'll give it anyhow, 'tis of no use to me. ° Coll. (Bh.), ज बड़ अखज है, Ho is a terrible glutton.

(The first is the usual use of the word. The idea is that with the dinner something has been taken which ought not to have been eaten, and which caused indigestion. The meaning of 'excess in eating,' 'indigestion,' given in the Az. Gy., is therefore only true in the above sense. The second use may be due to some confusion with अखाज, g.v.)

[Skr. अखाज, Pr. अखज, Gd. अखज.]

अखज akhaj (2), Any., subst. f., (lit.) taking, seizing, intercepting; ° objection, cavil; ° (usually in this sense) aversion (Az. Gy.), hostility, a grudge. Exam., ° Coll. (Bh.), बस है ज बड़ अखज राखेहा, He has a great grudge against me; Coll. (Bh.), जन में अखज पर गेह, Hostility came into his mind.

[Ar. اخذ akhḍ;—Bg. अखज ākhaj or अखज ākhaj.]

अखड़ा akhṛā, a corruption of the obl. f. अखाड़ा akhāḍā, see अखाड़ akhāḍ. Exam., *Ath.*, l. 180, अखड़ा रोवाह अखड़ा में दूर दूर पैर नौ ठाव, Rūdal planted the palms of his hands (on the ground) in the arena and made nine times ten-thousand daps (a kind of athletic exercise).

अखड़ा akhṛā, *Te.*, subst. m., lg. f. of अखाड़ akhāḍ (2), q.v. Exam., *Prov.*, जेकर बगल अखड़ा है, तेकर बारको मास, Whose (fields) are prepared in (the month of) Akhṛā, his (fields) are so for all the twelve months (*Grs.* § 1086).

अखड़ा akhṛā, (poet. अखड़ा akhāḍā), *Te.*, (I) adj. com. gen., 'unbroken, irrefragable, indivisible, indestructible (used as an epithet of the Supreme Being); hence, 'whole, entire, complete, absolute. Phr., अखड़ा अखड़ा, an integer, a whole number. Exam., *Rām., Bā.*, ch. 68, 8, जगि समाधि अखड़ा अपारा, commencing an unbroken unsurpassed trance; *ib.*, ch. 149, 4, अखड़ा अखड़ा अखड़ा, (God) without qualities or parts, without end or beginning. *Rām., Su.*, do. 49, 2, जगत विभीषन राजा दीवें राज अखड़ा (fem.), To the burning Vibhishan the king afforded complete protection; *ib.*, *Ut.*, ch. 64, 1, मति अखड़ा हरि-भक्ति अखड़ा (final वा d, m.c.), (A man of) keen understanding and absolute faith in Hari; *ib.*, ch. 115, 1, जो अखड़ा रति प्रिति अखड़ा (final वा d, m.c.), The absolute persuasion that I am he.

(II) adv., wholly, entirely, completely, thoroughly. Exam., *Rām., Bā.*, do. 213, 1, दिखरावत माताहि निज अखड़ा रूप अखड़ा, He showed to his mother his wondrous body completely.

(This word also occurs in *Rām., Ln.*, chh. 36, 15, अखड़ा, अखड़ा, नमोवरगो; सब रूप सदा, सब जोर नमो, (God is) irreproachable, indivisible, not coming within the range of sense (= नमोवर); all forms (are in him) always, yet no (form) is abiding in him (i.e., he is both immanent and transcendent in regard to the world). In *Rām Jasan's* edition the words are wrongly divided into अखड़ा नमोवरगो. Another edition reads the passage thus—अखड़ा अखड़ा नमोवरगो सदा रूप सदा सब जोर नमो, the meaning being the same.)

[*Skr.* अखड़ा; *Pā.* अखड़ो, *Pr.* अखड़ो (*Sup.* § 16, अखड़रने, p. 29); as above in all Gds.]

अखड़ा akhṛāḍal, (old nom. sg. अखड़ा akhāḍālu), *Tbh.*, subst. m., lit. breaker, destroyer, used as an epithet of *Sib*. Exam., *Pāra.*, ch. 13, पुर बरबर उर बरबेह अखड़ा अखड़ा, The Destroyer (*Sib*), the Mountain King, rejoiced in his heart at the tumult in the city.

[*Skr.* अखड़ा; orig. an epithet of *Ind'r* (*Rig.* viii, 17, 12), in later times also of *Sib* (see *Skr. Dy.*),

Pr. अखड़ा (*Nām.*, vs. 23), *Ap. Pr.* अखड़ा (*cf.*, *Hām.* iv, 331); the *Ap. Pr.* form is nearly preserved in the old *Bw. of Tul'si Dās.*]

अखड़ा akhṛāḍā, adj., poet. for अखड़ा akhṛāḍ, q.v.

अखड़ा akhṛāḍit, *Te.*, adj. com. gen., a synonym of अखड़ा akhṛāḍ, q.v. Exam., *Padm.*, ch. 80, 1, उने अखड़ा होव बड़ राजू, बड़ बगनाप अखड़ा राजू, The parrot gave a blessing with great ceremony, (promising) great power and an unbroken rule. *Rām., Ut.*, ch. 50, 7, जोर सुन-पिय विद्यान अखड़ा, He is thoroughly accomplished, (and possessed) of absolute knowledge.

[*Skr.* अखड़ा; as above possibly in all Gds. The *tadbh.* form अखड़ा occurs in *Sapt.*, vs. 689.]

अखत akhat, अखत akhat, *Te.*, subst. m., lit. uncrushed, unbroken, whole; hence variously employed as a tech. term for whole grain; thus 'a portion of the crop per plough paid to village artisans, as the smith, carpenter, etc. (*Hd. Dy.*); 'grain placed on a sieve and given to servants, etc., at marriages and other ceremonies (*Ās. Gy.*); 'consecrated rice used in religious ceremonies (such as the *sandhya* and *dasha-karmāni*); 'also used figuratively of pearls, etc. Exam., 'Popular song, sung by women at the *Nah'chhā* ceremony at a marriage, सोनवा के उका में बर्नन के देखें, मोतिचन अखत मोतिचन के दे, मटवा के जोरवा, सोनवा के बड़वा, हरिजा के बगना परदेई दे, To the Brahman I will give coins of gold, to the barber's wife whole (grains of) pearls, to the bard a horse, to the goldsmith an armlet, and the tailor I will dress in a suit of honour.

(In the third meaning the more usual form of the word is अखत achhat or अखत achchhat, q.v.)

[*Ved.* अखत (*Rig.* v, 78, 9; x, 166, 2; *Ath.* xii, 1, 11), *Skr.* अखत; *Pā.* अखत; *Pr.* (tech. ts.) अखत; hence *B.* and *H.* अखत or अखत, *M.* अखत, *Bg.* अखत (written अखत), possibly in all Gds. (The *Pr.* form अखत which occurs in *Kalp.* § 16, *Nāy.* § 8, *Sup.* § 20, *Nām.* vs. 237, *Bhag.* p. 262, is not a *tadbh.* of *Skr.* अखत, as explained by the editors of *Kalp.* and *Nām.*, but a *tadbh.* of *Skr.* अखत, indestructible, as shown by the context.)]

अखतर akh'tar, Any., subst. m., 'a star; 'a kind of jewel made in the form of a star. Exam., *Bais.* 23, जब नू अखतर बैदिया ना देखो, ना पर मारो करिया, If you do not give me the starry *bēdiya* (or *pikuli*), I will thereupon kill you with a dagger.

[*Prs.* اختر akh'tar.]

अखन्ता akhta, अक्ता akhta, Any., subst. m., a gelding.
[Prs. اخته akhtah.]

अखन्तियार akhtiyār, रक्त्तियार ikhtiyār, Any.,
subst. m., 'choice, option, election; *will, discretion,
pleasure; *control, power, authority. Exam., *Coll.
(Bh.), जाने राखर अखन्तियार, For the rest, you
may do as you please. *Coll. (Bh.), विराना माख वर का
अखन्तियार, What power has any one over strange
property? B. Gr., II (Bh.), Fable 15, जे दुसम्भन
अपन्ना अखन्तियार में जा जाए, If your enemy fall into
your power.

[Ar. اختيار ikhtiyār, lit. what is chosen, good.]

अखन्तीज akhtij, the same as अचेन्तीज akhtij, q.v.

अखनी akhani, अखनी akhani, Tbh., adv., (Mg. & Bh.)
'now, just now; *now-a-days. Exam., *Coll. (Bh.),
अखनी एखर अखन नैखे, Now-a-days it is not the
custom.

[Skr. एतन्मये at this moment, Pr. एतन्मये (or
एतन्मये, cf. Nām. vs. 175 एतन्मये = Skr. एतन्मये).
Ap. Pr. एतन्मये (cf. Hēm. iv, 399, transl.), hence B.
अखनी, the term. ए being a contraction of the Ap.
Pr. loc. eg. term. अये (see Gd. Gr., § 378 and
§ 367, p. 208) and ए being shortened to अ (see Gd.
Gr. § 26).]

अखन्दा akhandā, अखरा akh'dā, Tbh., subst. m., (Bh.) a
hole dug in the bottom of a pond or elsewhere for
catching fish (Ās. Gy., where it is spelt अखदा
akhandā).

[Probably from Skr. आवात, an artificial or a dug
pond, through an intermediate form *आवात or आवात
(with doubling or nasalising the cons. to compensate for
the shortened vowel; see also Gd. Gr. § 158), the
softening of the consonant being analogous to that of the
Skr. Pr. and P. pres. part. suff. अ for Skr. अ (see Hēm.
iv, 261, Gd. Gr., § 301). In the Skr. Dy. P. the word
आवात is said to be a mislection for आवात, a natural
pond; but in Pr. the word really occurs and has its
proper sense of an artificial pond; for the Nām., vs.
208 gives its tadbh. form आवात in the sense of a pit
dug for catching elephants, while the tadbh. of Skr.
आवात is given by Nām., vs. 130 as आवात.]

अखन्वार akhbār, अखार akhbār, Any., a newspaper.
Exam., Fum., vs. 58, खर नए अखवार में, मैथिल के
प्रखार, दुनइ विरहि, खन रे में सेउक दुख के जाइ,
The news went into the newspapers that this
was the condition of Mithilā, saying, 'Hoar, O
English! give your ears and remove this net of
sorrow.'

[Ar. اخبار akhbār, properly plur. of خبر khabar
news.]

अख-मुंदनी akh'mūd'ni, Tbh., subst. f., the cloth tied
over the blinkers for cattle (Gr. § 97).

[A compound of Skr. अवि and मुंदनी closing or
covering of the eyes; Pā. and Pr. अवि-मुंदनी.]

अख-मुंदवा akh'mūd'vā, Tbh., subst. m., blind man's
buff (Ās. Gy.). Exam., Coll. (Bh.), ज हरिकन में
अख-मुंदवा खेत, एख, मुंदवा हूये दौरेख, He was
playing blindman's buff with the boys, and ran to
touch the goal; (one of the boys, called the चोर chōr,
has to touch one of the others, before they reach
the goal.)

[Comp. of अँखि (or अँख) eye and मुंदवा (lg. f. of
मुंद) closed, covered; = Skr. अवि-मुंदनी.]

अखय akhay = अचे akhā, q.v.

अखर akhar, अखर akhar, Tbh., subst. m., 'the same as
अखर, q.v.; *that which is imperishable (in this sense
only known to occur in compounds). Comp., अखर-
मिजिया or अखर-तीज (Mg.) and अखर-तीज (S. Bh.),
subst. f., the same as अचेन्तीज, q.v. (Gr. § 1444).
Exam., Han. 39, दुमिरे सहाय राम लखन अखर दोख, जिख
के सखर साने जागत कवान हैं, As in the case of Rām
and Lakhān (the latter of whom in his difficulty called
on Rām for help), so there is help in remembering
those two letters (i.e. र rā and ल la), the joint
powers of which are active throughout the world.
See अचे akhā and अखिर akhir (1).

[Skr. अखर: m. or अखरन् n., Pā. अखरो or
अखर, Pr. अखर (cf. Hēm. iii, 134, nom. pl. n.
अखरारें), old Gd. अखर. The forms अखर or अखर
belong to the older usage; they are now less frequent
than अखर. But in the works of Tulpā Das, they are
used almost exclusively, while in Bidyāpatī the pro-
portion is equal. (In Bid. 60, ll. 2, 5, both occur side
by side). In Pā. and Pr. the form अखर only occurs
in the sense of a moment (अखरा fem., lit. the time
occupied in pronouncing a letter, see Aup. § 136 and Pā.
Dy., s.v.). The truth is that the modern अखर is a late,
representing the modern pronunciation of Skr. अखर.]

✓ **अखर** akhar, (pr. pts. अखरेत akh'rāt, Bh. अखरत
akh'rāt, अखरित akh'rit; अखरत akh'rat; अखरत
akh'rab; अखरे akh'rai), Tbh., v. intr., 'to be dis-
pleasing, irksome, burdensome, difficult, insupport-
able; *used also impersonally. Exam., *Coll. (Bh.), वात
अखरत वा, The heat is insupportable (Ās. Gy.). *Id.
नार सेवे रँरँ, अब अखरत वा, You have been beaten, are
you sorry now (lit. is it now displeasing)?

[Probably the same as H. ✓अवर, and another form of ✓अवर akar, q.v.]

अखर-तिजिया akhar'tijya, (Mg.), see under अवर akhar, (Grs. § 1444).

अखर-तीज akhar'tij, (Mg.), see under अवर akhar (Grs. § 1444).

अखर-तीत akhar'tit, (S. Bh.), see under अवर akhar (Grs. § 1444).

अखरवार akhar'wār, Tbh., subst. m., a subdivision of Kurmis or land cultivators in the districts of Gōrakh'pūr and Banāras (Ell., vol. I, p. 156).

अखरहा akh'rahā, Tbh., subst. m., (S. Mth.), the hut of a religious mendicant (Grs. § 1234).

[Probably a bye-form of अवाहा or अवाह, the str. f. of अवाह (1), q.v. Compare अवहवा as to the shortening of the vowel a.]

अखरा akh'rā (1), Tbh., subst. m., an ear of corn or rice which is empty and yields no grain (Hd. Dy.).

[Probably a negative formed from खरा genuine; whence अवरा a spurious ear, an ear but without grain. It should not be confused with अकरा, which is a blighted, dried-up ear, while अवरा is an empty one.]

अखरा akh'rā (2), Tbh., subst. m., (Mg., Bh.) unhusked barley, barley ground without being first cleaned, coarse flour (Grs. § 1272 and Az. Gy.). Exam., Proc., वाच अवरा, रहे निखरा (with two meanings) either one should eat coarse flour and remain clean, or one who eats coarse flour remains robust.

[Skr. अ-वक्षित: uncleaned; the opp. निखरा represents either Skr. निवक्षित: cleaned, or Skr. निवक्षित: or निवक्षित: not waned, robust.]

अखरी akh'ri (1), (Mg.), fem. of अवरा akh'rā (2), q.v. (Grs. § 1272).

अखरी akh'ri (2), Tbh., subst. f., noise, yell, howl, scream. (It has only been observed in the following) Phr., अवरी उठाव, to make a great noise. Exam., Coll. (Mg.), बौरा, वे अवरी उठाव राखि है, Boys, who is making such a terrible noise? (after Fallon.)

[Perhaps 1st verb. noun of ✓अवर or ✓अवर, q.v., meaning properly the noise of wrangling or swagging, but possibly connected with Skr. ✓आवर.]

अखरी akh'rō, Tbh., subst. m., (Mth.-Mg.), the same as अवरा akh'rā (2), q.v. (Grs. § 1272).

अखरीट akh'rōt, the same as अखरीट akh'rōt, q.v.

अखरीटी akh'rōṭi, Tbh., subst. f., 1 orthography; * a mode of playing on a stringed instrument so as to express the words of a song. Exam., 1 Coll. (Bh.), ज तो अवरी अखरीटी सिखेहा, He is only now learning his orthography.

[Probably Skr. अवराटि, Pr. (with pleon. व) अवराटि; hence Gd. (contracted) अखरीटी.]

अखर्ब akharb, Ts., adj. com. gen., not short, tall, long, large, big. Exam., Hindi Mahābhārat, Ban Parbā, p. 214, l. 6 (Rājā of Banāras edition, sambat 1887), मत्स्य मत्स्य कौं खान तौं, जीव जीव कौं चने, मत्स्य प्राणी जीव कौं, खर्बि चहा अखने, Thus fish eat fish, everything alive eats everything alive, that which has breath eats that which is alive, the big always devours the little.

[Skr. अखर्ब:; as above possibly in all Gds.]

अखलाक akh'lak, अखल akhlak, Any., subst. m., 'disposition; * the good properties of mankind; * morals, ethics.

[Ar. اخلاق akhlāq, properly plur. of خلق khulq.]

अखलगी akh'lagi, — see under बाँधि akh.

अखवा akh'wā, the same as अखवा akh'wā, q.v. (Grs. § 1009).

(It is properly the ly. f. of बाँध or बाँधि, q.v. It is now considered incorrect and vulgar as compared with the form अखवा, though in reality the latter is the less correct form of the ly. f. of बाँध.)

✓अखा akhā, (pr. pts. अखात akhāt, अखात akhat; अखात akhāt; अखात akhāt, अखात akhāt; अखात akhāt, Tbh., r. intr., to eye, look keenly, be sharp, clever, intelligent. Exam., Coll. (Bh.), बो वे केहू न ठग सकौं, ज बड़ अखातौं, No one can swindle him; he is far too sharp.

(The word has, in Bihār, not the meaning of 'to be angry,' given in the H. Dy.)

[A den. root derived from बाँधि, q.v.]

अखाउत akhāūt = अखात akhāt, q.v.

अखाड़ akhār, (obl. sg. अखाड़ा akhāṛā or poet. अखड़ा akhārā), the same as अखार akhār, q.v. Exam., 1 Dīn., हुकामो जउ प्रक रे प्रहिय रज अखाड़न बधि अखाड़ा (obl.) पर, Gulāmi Jāt is performing one hundred and twenty-one daṇḍ exercises in the palaestra. * Padm., ch. 115, 6, हुइ बज जोहरीं नर राजा, रज अखाड़ बाज जहु बाजा, Their small bells bewitch kings of men,

like the music (of the *Apsaras*) on entering Ind'r's court; *ib.*, ch. 597, 4, नट नाट्य पटुदमि नौ नाजा, नाच बजाइ सने नई साजा, Jugglers, actors, dancing-women, and musicians came into the arena with all their paraphernalia.

अखाड़ा *akhāḍā*, बबारा *akhāḍā*, str. f. of बजाइ *akhāḍ* or बबार *akhār*, q.v. Exam., *Alh.*, l. 126, देखल बबाड़ा रमरमन के हृदय बहु मधुन पोष जाय, (When) Rūdal saw the palaestra of Indar'man, great was his joy.

अखाड़ *akhāḍh* (1), (str. f. बबाड़ा *akhāḍāḥā*), the same as बबार *akhār*, q.v. Exam., *Hb.* ix, 1, भरि जोजन कप, बनल बबाड़, For a whole league the palaestra extended (*lit.* was made).

[This form of the word, though less correct than बजाइ or बबार, is the more usual one in *Bihārī*. Regarding the inorganic aspiration, see *Gd. Gr.*, § 131, p. 72. It also occurs in *Multān* (*Al. Gy.*, p. 10), बबाड़ा or बाड़ा, with the following additional special meanings: 'an indigo-ground, consisting of one or more sets of indigo-vats; 'the hole into which the water from the vats is run off; 'the place where the indigo is dried; and *khāḍhā* is also used for a cattle-road.]

अखाड़ *akhāḍh* (2), (lg. f. बबड़ना *akhāḍh'na*, q.v.); Ts., subst. m., the name of the tenth month of the Hindū system of the *fasli* or *agric.* year, which commences with the month *Āsin*. It corresponds to part of our June and July, in which the full moon is near the constellation *Ākhāḍhā*, whence the name of the month (*Grs.* § 1082). It is the first month of the rainy season, and consequently of cultivation (*Grs.* §§ 1083, 1084, also 1009, 1039). Exam., *Krish.* 314, लागल मास बबाड़, सखी री; जल से भरि गई ताल नदी री, The month of *Akhāḍh* has arrived, O friend; with water have been filled (*all*) tanks and rivers. See बबाड़ *asāḍh* or बबार् *asārḥ*.

[*Skr.* बबाराः. The tats. occurs in all *Gds.* and is in *Mth.* more usual than the *tbh.* form बबाड़ or बबार्, q.v. The latter is more used in *Bhoj'puri*. The form बबाड़ *akhāḍh* is merely a modern unphon. spelling; see the remarks under बबार्.]

अखाड़ी *akhāḍhī*, Ts., adj. com. gen., relating to the month *Akhāḍh*, hence used substantively (*fem.*) as the name of various agricultural 'products and 'operations; thus 'grass which grows in *Akhāḍh* (see *Bih.* ii, 9); 'the chief hoeing (*kor* or *koyan*) of sugar-cane done in *Akhāḍh* (*Grs.* §§ 866 and 1009), the second sowing of indigo (called so in *North Bihar*, *Grs.* § 1039). *See बबाड़ी *asāḍhī* or बबार् *asārḥī*.

[*Skr.* बबारी *asāḍhī*. The tats. occurs in all *Gds.* A modern unphon. spelling is बबारी *ākārḥī*.]

अखाद्य *akhady*, Ts., (I) adj. com. gen., not to be eaten. Exam., *Coll.* (*Bh.*), ई बबाद्य फल ना, This is a fruit not to be eaten.

(II) subst. m., forbidden food. Exam., ज नो बबोरी री, बाद्य बबाद्य किहु बिचार नो के नेचे, He is an *Aghor'panthi* and takes no thought of forbidden or unforbidden food.

[*Skr.* बबाद्य; as above in all *Gds.*]

अखार *akhār*, बबाड़ *akhāḍ*, बबाड़ *akhāḍh*, (poet. बबारा *akhāḍā*, mod. obl. f. बबारा *akhāḍā*, mod. loc. sg. बबार् *akhārē*, old obl. plur. बबारेन *akharenh*, str. f. बबारा *akhārā*), Tbh., subst. m., properly 'a place for wrestling, palaestra; hence 'any court or open space for the exhibition of sports or shows or for the holding of assemblies, an arena, circus (used as an epithet of Ind'r's court). Phr., बबारा खेलन to perform athletic exercises (*lit.* to play in the arena). Exam., *Rām.*, Su., chh. 1, 8, नाग बबारेन भिरिई बल-बिधि एक एकद नजरोँ, In different palaestras (*wrestlers*) grapple with one another shouting mutual defiance; *Din.*, कबौली में सान से पड़ा बबारा (obl.) बलगेन बलि, In *Kanāuli* he is causing seven hundred wrestlers to perform athletic exercises. **Padm.*, ch. 480, 3, दोह नवल मर जोवन गजे, बबर जाह बबार् (loc.) गजे, The two young women with full bosoms scream and fight like *Apsaras* in Ind'r's court; *Rām.*, In., ch. 14, 4, लड़ा बिबर उपर बागारा, नई हसकनर देह बबारा (m.c.), On the top of *Langkā* hill there is a palao where *Das'kaudhar* (i.e. *Rāban*) witnesses the sports of the arena; *ib.*, ch. 11, 7, लड़ा-बिबर उपर बागारा, बलि बिधि नई होर बबारा (m.c.); नेह जाह तेहि मरि रानन, जगे बिबर मरि गायन, बाजिई ताल पबाउन बीना, बिल करिई बबारा प्रबीना, On the top of *Langkā* hill, in his palace, there was a most handsome courtyard; in its hall *Rāban* sat himself down, and *kinnars* and *gaudharbs* began to sing and play on cymbal, drum, and lute, while accomplished *apsaras* danced (*before him*).

[*Skr.* बबपाटः, Pr. *बबबारा; G. बबारी, M. बबावा, P. बबाड़ा, H. बबाड़ा or बबारा, B. बबाड़ (q.v.) or बबार or बबाड़ (q.v.), but *Bg.* and *O.* बाबड़ा, A. बाबरा (apparently only in the second meaning).]

अखिया *ākhiya*, बबिबा *ākhiā*, (old obl. pl. बबिब *ākhiyanu*), Tbh., subst. f., lg. f. of बबि *ākhi*, q.v., 'with all the meanings of बबि, q.v., e.g. *Grs.* § 1009, (*North Tirhut*) a sprout or the sprouting eyes of the sugar-cane; 'a kind of cake made of wheat-flour and rice-flour and boiled in water, used at *Musalman* marriages; it is shaped like an eye, hence

its name (Gr. § 1376). Exam., 'Krish. 314, बाहुन में
 चरने बारें अंखियाँ, अब कुछ बागन जानि परो रो, In (the
 month of) Phagun the left eye throbs, hence I
 conclude that something is going to happen; *Gop.*,
 19, करो रे करवण, कोरिया के हुकड़ा मोदि अंखिया
 होखौ, उतरल नगरिया के रे भार, My luck was burnt
 (i.e., I had bad luck): you showed to my eye
 pieces of burnt food, (thereby) the burden (i.e., the
 beggar) of your city has been removed; *B. Rām., vs.*
 30, चितवनि वसति ननखियहु अंखियहु दोष, Warning may
 be seen (*lit.* lives) in the glances of (*lit.* within)
 his eyes; *Bais.* 13, 1, चरयाँ अंखियाँ नहिं लागी (*sing.*)
 रे, समुझि उन को नतियाँ, I have not yet set eye on my
 husband, (though) I am constantly remembering
 his promise (of an early return); *Alh., l.* 15, पुनको
 फिर नेल चाँदन के, अंखिया भेल (*sing.*) रक्त के धार, The
 pupils of his eyes were turned up, and his eye
 became (red) like a stream of blood.

(From this long form should be carefully distin-
 guished the plural form अंखियाँ or अंखिया, which
 not unfrequently occurs in poetic literature (e.g., *B.*
Rām. 36, अंखियाँ दोष two eyes, *Mag.* 26, झूनों अंखिया
 both eyes). The latter is an older uncontracted form of
 the modern चाँख, plur. of चाँखि, q.v.)

अंखियाय ākhiyāy, *Tbh., subst. f.*, the sprouting eyes of
 the sugar-cane (*South Bhagalpur, Grs.* § 1009).

[Apparently a fem. अंखियार formed from अंखिया.]

अखिल ākhlī, *Te., (1) adj. com. gen., (lit. without a gap;*
hence) 'whole, entire (used as an epithet of God, Rām,
etc.); 'all, every (synonymous with सबस). Comp.,
 अखिल-सुख or अखिल-लोक or अखिल-जग or अखिल-विश्व,
 the whole world, the universe; अखिलेश्वर (अखिल
 + ईश्वर) lord of all, God (used as an epithet of Rām,
 Sib, etc). Exam., 'Rām., *Ut., ch.* 87, 7, अखिल विश्व
 सब मन उपजाया, This whole world is my creation;
San., vs. 7, सब विराम सन्धीपनी अखिल म्यान को धार, This
 'Encouragement to Asceticism' (name of one of Tul's
 Dās's smaller works) (contains) the whole essence of
 saving knowledge; *Rām., *Ut., ch.* 72, 4, व्यापक, व्याप,*
 व्यापक, व्यापक, अखिल, अनोख, उक्ति, नगदका, (Rām is) the
 Permeator and the Permeated, the Indivisible, the
 Eternal, the Insoluble (*lit.* the Entire), the Unerring,
 the Primeval Energy, the Godhead. **Ag.* iii, 4,
 अनख, अवयुन, सब, अवयुन. अनख, अखिल
 Disappointments, inauspicious omens, mishaps,
 misfortunes, bad luck, (and in short) every evil;
Doh. 35, करन अनखल सब अखिल, करन सबस कलान,
 Removing all ill and evil, and effecting every thing
 good; *Bin.* 46, प्रवि चारनि निरत समवादि दुति देव
 दिव देव रिखि अखिल-मुनि तज-दरसो, On this Ārati
 ceremony deeply intent are Sanak and the rest (i.e.

Brahma's four sons, Sanak, Sanatkumār, Sanandan,
 Sandān.) the Bēds, Sēs-nāg, Sib, the Gods, the
 Rishis, and all the Munis who philosophise on the
 'substance'; *Rām., A., do., 253, 1, निरहिं वाप*
 परिपच सब, अखिल अनखल भार, All sin and delusion,
 and the burden of every ill, are wiped out (by the
 invocation of Bharat's name); *ib., Bā., ch.* 59, 2, दूजे
 रिखि अखिलेश्वर जानो, The Rikhi, recognising them
 (Sib and Bhawāni) as the Deity, worshipped them.

(II) *adv.*, wholly, entirely, completely, (sometimes
 used as a mere superlative particle) most. Exam., *Rām.,*
Su., ch. 42, 2, चाधु अवन्या गुरत, नवानो, कर कलान अखिल
 के जानो, Disrespect to a saint, O Bhawāni, speedily
 causes the destruction of the most (*lit.* entirely)
 prosperous (person); *Sat., iii, 10, करन विपति कर धुर-*
 वरन धरा-वरन सब धाम, करन नाउ तुलसी चरत, वरन अखिल
 अमिरान, The remover of the calamity of death (i.e. the
 letter र ra or Bishnu), the bearer of a mountain-load
 of virtue (i.e. the letter अ a or Brahma), and the
 abode of power (i.e. the letter न ma or Sib); Tul's
 Dās desires (to seek) his protection (i.e. Rām's),
 the letters (of whose name; i.e. राम rāma) are most
 delightful.

[*Skr.* अखिलः, *Pā.* अखिलो, *Pr.* *अखिलो; all *Gds.*
 अखिल.]

अखिलेश्वर ākhilēśvar, —see under अखिल ākhlī.

अंखुआ ākhuā, अंखना ākh'nā, *Tbh., subst. m., 'sprout,*
 shoot, blade, scion, plantlet, esp. of the sugar-cane
 (*Gr.* § 1009), also (in *South Bihār*) of the small
 bullrush millet (*holcus spicatus*, *Gr.* § 987), and
 (in *Paṇḍa*) of the pea (*pisum sativum*, *Gr.* § 1001);
 * (*South Bhagalpur*) a finger-ring. Exam., **Prov.,*
 अंखुए (अंखुआ + ए) बकाटी पर गेह, तो वेह कर्वाँ है
 रोह, A goat has grazed on the shoot, so how can
 the tree come?

[Properly long form of चाँखि eye, bud, q.v. In
 its second meaning the word may have a different
 (unknown) derivation.]

अंखुआ ākhuā, (*pr. pts.* अंखुआरत, ākhuāt, अंखुआत
 ākhuāt; अंखुआरत ākhuāṛ; अंखुआरत ākhuāṛ or
 अंखुआर ākhuāṛ; अंखुआर ākhuāṛ), *Tbh., v. intr.*, to
 throw out shoots (used in *South Bihār*, esp. of the
 small bullrush millet, *holcus spicatus*, sugar-cane, etc.).
 Exam., *Coll.*, जब अंखुआरत है, The sugar-cane is
 beginning to sprout; जब अंखुआरत भेल, The sugar-
 cane has sprouted (*Gr.* §§ 987, 1009).

[A den. root, derived from अंखुआ or अंखुआ
 q.v. In form it resembles a double caus. root
 (= अंखुआर), the simple caus. root being अंखुआ,
 q.v.]

अखुता akhuta, the W. Bh. form of $\sqrt{\text{अकुता}}$ akutā, q.v. (Ās. Gy.)

[Perhaps der. from Skr. अकिञ्चनच, the aspiration being transferred from च to ख. See also the remarks on the der. of $\sqrt{\text{अकुता}}$.]

अखेता akhetā, Tbh., subst. m., (optionally in Gaya and Pat'nā), the cross-axle of the lever used in raising water (Gra. § 933).

[This is merely a bye-form of अखौता, q.v.]

अखेतीज akhetij = अखेतीज akhetij, q.v.

अखेद akhēd, (optionally in Gaya and Pat'nā), the same as अखौता akhūtā, in its fourth meaning, q.v. (Gra. § 933.)

अखेना akhēnā, (in Pat'nā, Gaya, and South Mungār) = अखेना akhēnā, q.v. (Gra. § 76.)

अखे akhē, अखय akhay, Tbh., the same as अखे akhē, q.v. (The forms with अ kh occur only in compounds). Comp., अखेतीज or अखेतीज or अखेतीज, subst. f., a Hindū festival, the third of the second or bright half (i.e., the 18th day) of the month Baisakh (i.e., April-May), which is the first day of the sat-jug (or golden age) and secures (akhē, or) permanent rewards of actions then performed (Skr. Dy. P.): On this day the cultivators settle their accounts for the expenses of the (rabi or) spring-crop and the repayment of advances (Ell. vol. I, pp. 193, 194.)

(This expression is properly Hindi, the more usual Bihārī expressions will be found under अवर and आखिर (1).)

[Skr. अखयन् imperishable, Pā. and Pr. अखय; all Gds. अखय or अखे. The comp. अखेतीज consists of Skr. अखय + तीज, sol. तिथि, the third (day) of Akṣaya; see der. of तीज tij under that article.]

अखेतीज akhetij,—see under अखे akhē.

अखैन akhān, (S. Bh.), uk. f. of अखेना akhēnā, q.v. (Gra. § 76.)

अखैना akhēnā (S. Bh., Mg., S. Mth.), अखैन akhān, अखैना akhēnā, अखेना akhēnā, खेना khēnā, अखेनो akhēnō, Tbh., subst. m., a kind of hooked stick used for turning up and pushing the corn under the bullock's feet while it is being trodden out (Gra. § 76).

[Properly str. f. of अखेन; perhaps from Skr. अखय; not met with in other Gds.]

अखेला akhēlā (Mg.), Tbh., the same as अखौता akhūtā, q.v. (Gra. § 431).

[Skr. अखेला or (prākritising) अखेला, Pr. (with pleon. suff. ख) अखेलेखो or अखेलेखो (cf. Hām. iv. 168, 222), hence Gr. (contracted) अखेला.]

अखौतो akhūtō, Tbh., subst. m., (South Bhagalpūr), the cross-axle of the lever used in raising water (Gra. § 933).

[This is merely a bye-form of अखौता, q.v.]

अखोर akhōr, Any., subst. f., leavings, sweepings, rubbish, refuse; (agric.) fodder which cattle leave uneaten (Cr., p. 58). Comp., अखोर-अखोर, rubbish and refuse. Exam., Coll. (Muh. Wom.), नोवा, का अखोर उठा लाया, Good gracious! what rubbish is this you have brought! (Hd. Dy.) Coll. (Bh.), घर में तड़ भर है अखोर-अखोर लागल चरन, His house is full of sweepings and rubbish.

[Pr. اُخور akhōr, neg. of خور khūr, food.]

अखोह akhōh, Tbh., (I) adj. com. gen., inaccessible. Exam., Coll. (Bh.), एक अखोह पहाड़ में जा परल, He found himself on an inaccessible mountain.

(II) subst. f. 'uneven ground (Ās. Gy.); 'an inaccessible place; 'difficulty, trouble. Exam., Coll. (Bh.), एके अखोह में क्यों जाई, Why do you go on uneven ground? Coll. (Bh.), ई गड्ढा अखोह बा, This cavity is an inaccessible place. Coll. (Bh.), जम अखोह में परल गानो, I have fallen into difficulties.

[A compound of खोह pit, chasm, and the pleon. pref. अ (6), q.v. The word खोह represents the Skr. खान-ख a dug out place (see Skr. Dy.) The Skr. $\sqrt{\text{अख}}$ dig has a tendency in Pr. to change to $\sqrt{\text{ख}}$ (as shown by Prof. S. Goldschmidt, see Sapt., p. 101, footnote). Hence Skr. खान-ख or खूत-ख, Pr. 'खाखर or 'खुखर, B. (contr.) खोर. Similarly Skr. खाखान-ख would form Pr. अखखाखर or अखुखर, B. अखोर. The meaning of deep easily passes into that of steep (cf. M. खोह); hence अखोर comes to mean inaccessible in a general way, both as regards depths and heights. Compare S. खोरोही a pit for a water-wheel, खूड़खोरो or खोरो a hole or ditch, M., II., खोह deep or steep, a cavity; and M. $\sqrt{\text{खोव}}$, II. $\sqrt{\text{खव}}$ or खव penetrate, etc.]

अखौत akhūt, (Mg. also) अखात akhāt, Tbh., subst. m., the name of various instruments having the form of an axle; thus 'the axle of the apparatus for husking grain (Gra. § 611, also अखौता, q.v.); 'the axis on which the pulley of a well-rope turns (Gra. § 940, also अखौता, q.v.); 'the cross-axle on which a well-lever works (Gra. § 933, also अखौता, q.v.)

(The *Hd. Dy.* spells this word अखौता, which is perhaps merely a misspelling for अखौता, q.v.)

[*Skr.* अखौतः, *Pr.* अखौतः; hence *Gd.* अखौत and (*contr.*) अखौत; apparently wanting in the other *Gds.*]

अखौता *akhāuta*, *Tbh.*, *subst. m.*, the name of various instruments having the form of an axle; thus (*Mg. and N. Bh.*) the axle on which the pestle for grinding bricks into powder works (*Grs.* § 431, also (*Mg.*) अखौता *akhāuta* or अखौता *akhāuta*, q.v.); 'the axis-pin on which the lever for crushing tobacco works (*Grs.* § 464); 'the axle of the apparatus for husking grain (*Grs.* § 611; also अखौत *akhāut*, q.v.); 'the cross-axe on which a well-lever works (*Grs.* § 933; also अखौता, अखौत, अखौतो, अखौता, अखौद, q.v.); 'the axis on which the pulley of a well-rope turns (*Grs.* § 940, also अखौत, q.v.)

[*Properly str. f. of अखौत, q.v.*]

अखौता *akhāuta*, *Tbh.*, *subst. m.*, (*South Mungār*), the cross-axe of the lever used in raising water (*Grs.* § 933).

[*This is merely a bye-form of अखौता, q.v.*]

अक्षा *akhtā* = अक्षता *akhtā*, q.v.

अक्षार *akhbār* = अक्षर *akhr*, q.v.

अख्यात *akhyāt*, *Te.*, *adj. com. gen.*, (*subst. f.* अख्यात *akhyātā*), famous. Exam., *Coll. (Bh.)*, अरुने अख्यात नहिरे, He is not so famous.

[*Skr.* अख्यातः; the spelling अख्यात is a modern unphonetic one. Though a theoretically possible tatsama, the word is not used in the sense of 'not famous,' 'obscure' (*Skr.* अख्यात) as stated in the *H. Dy.*]

अख्यान *akhyān*, *Te.*, *subst. masc.*, knowledge, understanding. Exam., *Coll. (Bh.)*, प्रगना नः अख्यान कर वरुन, Cannot you understand this much? *ib.*, ई बात नोवरा अख्यान में बारु, Have you understood this?

[*Skr.* अख्यानम्, a saying, or story. In *B.* the meaning has been changed as above. In this sense not met in other *Gds.* Possibly there has been a confusion with the *Ar.* خیال *khayāl* understanding.]

अखोट *akhrōt*, अखोट *akhrōt*, the same as अखोट *akhrōt*, q.v.

[*The Gp. has akhor (Mik. vii, p. 6).*]

अक्षक *akhlak* = अक्षक *akhlak*, q.v.

अग *ag*, *Te.*, *subst. m.* (*lit.* that which does not or cannot go; hence) the immoveable or inanimate creation

(*incl. the vegetable and mineral world*). Comp., अग-अग (*synonymous with अग-वैतन*) the inanimate and animate creation, the universe; अगजग-नाथ, lord of the universe, god; अगजग-नथ, present in all creation (*an epithet of god*) or containing all creation (*i.e., the universe*). Exam., *Rām., Ar., chh.* 9, 11, सो प्रगड करना-कन सोमा-मिद अग-अग मोरई He, manifesting himself as the all-merciful and all-radiant, gives delight to the inanimate and animate (*i.e., the whole*) creation; *ib.*, *Ln., ch.* 54, 2, देवविं दुर नर अग-अग जाही, (*Rām*) whom gods and men and the inanimate and animate creation adore (*here अग includes the animals only*); *Git., A., 27, 2*, पावन पनयो न बिदु पदुन से पन हैं। ह्य सो मोरनो जेहि मोरे अग-अग हैं, On (*Rām's*) feet are no sandals; his feet are sweeter than lotuses; the beauty of form in them (*lit. being added to them*) enchants the whole creation; *Han., vs.* 24, करन, काह, होह-पाह, अग-अग, जोह-जाह, नाथ, वाह सब; निज नहिना विचारिरे, Causation, time, the gods, the animate (*i.e., animals and men*) and inanimate creation, (*in short*) the whole mass of living beings, O Lord! are in thy hands; consider thine own glory! *Rām., Ln., ch.* 101, 13, अगजग-नाथ नहुन करि जाना, You took the Lord of the universe to be a (mere) man; *ib.*, *Ba., ch.* 197, 7, अगजग-नथ सब-रहित विरागो, (*Hari*) is present in all creation (*inanimate and animate*), passionless, and unbiassed; *ib.*, *Ut., ch.* 61; 5, अगजग-नथ सब नन उपराजा, The whole universe is my creation.

(*This word is also said to mean tree and mountain, but it has never been met with by us except in composition with अग jag, which latter word means that which can go, i.e., the moveable or animate creation, incl. either animals and men, or animals only. With regard to the probable fictitiousness of those two meanings in *Sks*, see *Zach., p. 24.*)*

[Compound of *Skr.* अग + जनन, *Pr.* 'अगजनो' (*cf. Hēm. iv, 404, जनि in the world*). The word is alliterative and belongs to poetic usage, and may probably be thus found in all *Gds.*]

अगंज *agāṅg*, अगंज *agāṅg*, (*lg. f.* अगंज *agāṅg*), *Tbh.*, *subst. m.*, the first fruits given to Brāhmins (*Grs.* § 1203). Synonyms are अगवर *ag'var*, अगेरा *ag'era*.

[*Derivation, see under अगंज.*]

अग-कढ़ना *ag'kadh'nā*, *Tbh.*, *subst. m.*, (*Mg.*) the name of the shovel for stoking the fire in a sugar-refinery (*Grs.* § 319, *k*).

[*Properly a compound of अगि fire and काहना instrument for pulling, poking, q.v.*]

अगट, *agat*, Tbh., subst. m., a butcher's stall (*Hd. Dy.*).
[Der. ?]

अगण्टी *ag'ṭi*, Tbh., subst. f., (agric.), an advance of money to buy seeds. (*Cr.*, p. 87.) For synonyms, see under **अगण्टीर** *ag'rāṭi*.

[A corruption of the Skr. compound **अप + हति**, advance-wages, *Pr.* **अपयति**, *S.* **अपुवाद** or **अपुवार**. This belongs to a very numerous class of words of nearly or quite the same meaning. They all imply something which is 'before' either with regard to time or place; such as first, former; front of a house; top of sugar-cane, ears of a crop; first fruits; advance of money, etc. They may, for practical purposes, be considered as derived from **अग** former, front, by means of various pleonastic suffixes. But there is much reason to believe that ultimately they all are more or less disguised representatives of a Sanskrit compound consisting of **अप** former and **हति** being. The Skr. **हति** (and its congeners, such as **वने**, **हति**, etc.) admit in *Prākṛit* of the alternative forms **वह** and **वत्** (*cf.* *Hēm.* ii, 29, 30, i, 128, 132). The former is the more usual form and gives rise to the numerous *B.* words containing a final **व** or **वृ** or **वृ** or **र** or **न**, all these consonants being interchangeable in the order here given, (*see Gd. Gr.* §§ 29-31, 103-106). The *Pr.* form **वत्** is the less usual one and has but few descendants in *B.*, such as **अगत**, **अगुनी**, **अगता**, *q.v.* The full *Pr.* form **अपयति** is best preserved in the *S.* **अपुवाद**, less so in the *S.* **अपुवार**, *B.* **अपुवार**, **अगवह**, **अगवन**. The medial dissyllable **अप** *ava* is apt to be vocalised to **अव** (*see Gd. Gr.* § 122), as in *B.* **अगवर**, and to be further contracted into **औ** or **ओ** or **व** (*see Gd. Gr.* § 122), as in *B.* **अगौर**, **अगोर** (*cf.* *Gip.* *agor*, *Mik.* vii, 5), **अगौड़ी**, **अगून**, etc. Or by eliding **व**, the dissyllable may be changed to **अप**, and contracted to **आ**, as in *B.* **अगाव**, **अगार**, etc.; or an euphonic **य** may be inserted between **अप** (*see Gd. Gr.* §§ 68, 69), thus making the dissyllable **अप** *aya*, and this may further be contracted to **ऐ** or **ए** or **ई** (*see Gd. Gr.* § 121), as in *B.* **अनेरा**, **अनीन**. Finally the contracted vowel (**औ** or **ओ** or **ऐ** or **ए**) may be shortened and reduced to **उ** or **र** or **व** *see Gd. Gr.* §§ 26, 66), as in *B.* **अगुनी**, **अगिता**, **अगता**, **अगरा**, **अगता**, etc. Other examples of similar shortenings are *M.* **अंगडा** and **अंगोडा** too-ring, etc. These observations show that the so called pleon. suffixes occurring in all these words are properly nouns (**हति**, etc.) in a more or less advanced state of decay. The process of decay, however, must, in the case of some of them (such as **अव**, **रव**, **वौह**, **वीर**, etc.) be of a very old date, because in the form of **अव**, **रव**, **वव**, etc., they are already observed to occur in mediæval and perhaps even older *Prākṛit* (*see Hēm.* ii, 164-166, iv. 429, 430, *cf.* *Vr.* iv, 25, 26).]

अगड *agar*, (*Mth.*), the same as **अवड** *akar*, *q.v.* **Comp.**, **अगड धन**, *adj. com. gen., or str. f.* **अगड धना** *m.* (**अ० धनी** *f.*), high, tall, gigantic; **अगड बीबी** or **अगड दीदी**, *adj. com. gen.*, 'strong, powerful'; 'fleshy, plump, corpulent' (*Hd. Dy.*). **Exam.**, *Riddle, Bh.*, एक वृक्ष अगड धना, जेकरा जड़ नठ पना? अनर वेल, There is a tree very tall, which has neither roots nor leaves (*what is it*)? the air-creeper *Coll. (Bh.)*, ई अदिमो वड अगड धन वा, This is an exceedingly stout and tall man.

अगड-वगड *agar'bagar*, **अगर-बगर** *agar'bagar*, Tbh., (I) *subst. m.*, 'lit. odds and ends, promiscuous things; hence 'trifling talk, babble'; 'trifles, trumpery, trash'. **Exam.**, see **अगर-बगर** *agar'bagar* and **अगडन-वगडन** *agaram'bagaram*.

(II) *adj. com. gen.*, worthless, useless, good-for-nothing.

[This is merely another form of **अवड-ववड**, *q.v.*; *II.* has **अगड-वगड**, **अगड-तगड**, *P.* **अगड-वगड**, *M.* **अगड-वगड**, **अगड-तगड** **अगड-वगड**. Note, however, *M.* **वगड** *f.* refuse or dregs, worthless, which appears to be connected with Skr. **अवगड** or **अवगर्ह**.]

अगडम-वगडम *agaram'bagaram*, the same as **अगड-वगड** *agar'bagar*, *q.v.* **Exam.**, 'Prov., **अगडन-वगडन** काठ काट अमर, odds and ends, splinters, and rags (*Hd. Prov.*); *Coll. (Bh.)*, अगडनर छत्रपारी में बीनो बीनन बीन नहिं छे; वन अगडन-वगडन भैल वा, There is nothing good in his garden; it is all filled with worthless trifles.

अंगण्डा *ag'ra* (in South Bhagalpur), **अगण्डा** *ag'la* (I) (*Mg. and Bh.*), Tbh., subst. m., (agric.) 'the ears of a crop; hence 'the act of cutting the ears without the stalks (*Gr.* § 875). *See अगण्डा* *ag'ra* (I).

[Der. from Skr. **अप** front part, tip, *Pr.* **अप** (*Nām.*, vs. 235), with the *Pr.* pleon. suff. **अव** (= **उ** + **व**) or **वव** superadded, **अपवव** or **अपववव** (*cf.* *Hēm.* iv, 341), contr. *Gd.* **अगडा** or **अगता**. *See also* the remarks under **अगण्डो**.]

✓ **अंगण्डा** *ag'ra*, (*pr. pls.* **अंगण्डारन** *ag'raṇit*, **अंगण्डान** *ag'raṇit*; **अंगण्डाप** *ag'raṇit*; **अंगण्डाप** *ag'raṇit*; **अंगण्डाप** *ag'raṇit*), Tbh., *v. intr.*, (*W. Bh. and Bu.*) 'to yawn, stretch the limbs; 'to roll about in bed. **Exam.**, *Coll. (Bh.)*, वा, नूँ वड अदिमो कोबीं बैठ के बाव उडा के अंगण्डाठ; ई नठ बाबी, What, do you sit in the presence of a gentleman, and stretch your arms and yawn? This is not proper.

[There is a synonymous noun **अंगण्डो**, a yawn (*B. Gr.*, iii (*Mg.*), p. 87, where it is explained as **अवड** का रौटना, the latter being the Skr. **अवड**, which points to a derivation from a Skr. comp. **अवड + वेड**, twisting or rolling about of the body. The Skr. **वेड** becomes

Pr. वेद (Hēm. iv, 221), but Gd. वेद or वेद (see Gd. Gr. § 145, exo. 2). Hence we should have a der. √अङ्गवेद, xth. cl. Skr. *अङ्गवेदपति, Pr. *अङ्गवेदवेद or अङ्गवेदवेद, Gd. *अङ्गवेदवे (with the usual contraction of वे to वी, see Gd. Gr. § 122) or shortened अङ्गङ्गाय. There is, however, also another synonymous noun अङ्गमङ्गो (q.v.), which might suggest a derivation from the Skr. comp. अङ्ग + मङ्ग shampooing of the body; whence might come a der. √अङ्गमङ्ग, xth. cl. Skr. *अङ्गमङ्गपति, Pr. *अङ्गमङ्गवेद, Gd. *अङ्गमङ्गवे (with the contraction of मङ्ग to मी, see Gd. Gr. §§ 122, 127), or shortened अङ्गङ्गाय. On the other hand, the consonants ण and ञ are liable to be interchanged (see Gd. Gr. §§ 134, 122, note); and hence अङ्गमङ्गो may stand for अङ्गमङ्गो (cf. P. अङ्गमङ्गो) and be also referable to the first-mentioned derivation.]

अङ्गङ्गाई ag'raī, Tbh., subst. f., (W. Bh. and Bw.) a stretching of the limbs, yawning = अङ्गेडो ag'ēḥṭi or अङ्गमङ्गो ag'maṅgō, q.v., which are the usual words. Exam., Coll. (Bh.), वेडल वेडल अङ्गङ्गाई जाने लागल, ज नर रेडें, While we sat waiting we began to yawn, but he did not come.

[Properly 1st verb. noun of √अङ्गङ्गा, q.v.]

अङ्गङ्गाही ag'rahi, Tbh., subst. f., an extensive conflagration (especially of a forest; see Mth. Ch. Vocabulary). Exam., Chan., बापा राति जवन विनि नेह। जारो जारो बापो नेह। अङ्गङ्गाही लागल चह-चोर। जरे लबाव गाव बन चोर॥ When half the night has passed, a heavy black darkness fell; conflagration began all around, and trees and peacocks in the forest burnt extensively.

[Comp. of Skr. अग्नि fire plus दाहिना conflagration, Pr. अग्निदाहिना or अग्निदाहिना; B. अङ्गङ्गाही for अग्निदाहिनी; the change of an initial ङ ḍ to ङ ṛ is rather unusual. The initial Skr. ङ ḍ may optionally change in Pr. to ङ ḥ (Hēm. i, 217, Sept., vs. 163, 229, 536, 730). The H. has अङ्गङ्गाही.]

अङ्गडिया āgadiyā, अङ्गडिया āgaddiyā, Tbh., subst. m., a man who carries money or jewels in his quilted cloth.

[Properly a long form of अङ्गडो or अङ्गडो, formed with the Gd. suff. ई, implying possession (see Gd. Gr. § 252), from a stem *अङ्गड or अङ्गडु. The latter is probably a corruption of the Skr. compound अङ्ग-वेद, a body-wrapper or something wrapped or secreted about the body, (cf. M. अङ्गवे or अङ्गडो a body-garment, and B. आङ्गरि or H. अङ्गरो armour). Skr. वेद becomes Pr. वेद, and Gd. वेद or वेद. The junction syllables of a comp. word are liable to extreme wear and tear. See also the remarks on the derivation of √अङ्गङ्गा and अङ्गङ्गा.]

अङ्गङ्गाही ag'raī, Tbh., subst. f., the advance of pay to labourers (Gr. § 1186). See अङ्गङ्गा ag'war, अङ्गावर ag'wār, अङ्गावर ag'ar, अङ्गावर ag'ar, अङ्गाही ag'āhī, अङ्गाही ag'āhī, अङ्गङ्गा ag'wan, अङ्गाडो ag'ti, अङ्गावर ag'wār, अङ्गावर ag'ar, अङ्गावर ag'ar.

[Derived from अङ्गङ्गा or अङ्गावर by means of the pleon. suff. वोर, see Gd. Gr. § 209. See also the remarks under अङ्गाडो.]

अगत agat, the same as अगति agati, q.v.

अगती ag'ti, (f. अगती ag'ti (2)), Tbh., adj., the same as अगिता ag'itā, q.v. Phr., loc. अगती ag'ti, before (of time), (As. Gy.). Exam., *Prov. (Mg.), अगती जेनी जाने जाने, पिछता जेनी जाने जेने A field first (i.e. early prepared) yields a future return, the field last (i.e. too late prepared) is (as regards a return) a matter of chance; (Mg. does not observe gender; for a more correct form of the proverb, see अगिता).

[Contracted from Skr. अगति, Pr. अगति; see the remarks under अगती; or possibly a corruption of Skr. अगति, Pr. अगती, B. अगत (with loss of aspiration, as in अगती (2), q.v.), P. (adj.) अगती, (subst. f.) अगति, S. (adv.) अगती or अगति or अगती in future, (subst. f.) अगति credit.]

अगति ag'ti (1), अगति ag'ti (2), Tbh., subst. f., evil condition, misfortune, distress, disgrace, damnation; want of resource, necessity. Exam., *Git., Ba., 82, 2, रिधि, रिधि, रिधि बारि दुगति, जा रिधि गति अगति, Success, prosperity, and the four kinds of good conditions, without which (one's) condition is an evil condition. *Bin, vs. 112, बाळ कसे गति अगति जीव को रच, हरि, बाव मुचारे, Time, fate, salvation, and damnation of (all) living beings, all is in thine hand, O Hari! (the comm. explains गति and अगति by वैकुण्ठारि की प्राप्ति and नरकादि प्राप्ति). *Coll. (Bh.), अगति रच रच अगति मेळ वा, ई कस हरे पडल रचका, He is altogether without resource, and stays helplessly at home.

[Skr. अगति; all Gds. अगति or अगत, but in M. and G. in the sense of importance, necessity.]

अगति agati (2), Mth. and poet. = अगती agati (1), q.v.

अगती agati (1), Tbh., subst. m. (lit. unfortunate, hence), one whose funeral ceremonies have not been performed. Exam., Coll. (Mg.), देव पापो दह, हे अगती जो नेह, He was such a sinner that he got no funeral.

[Skr. अगति, apparently Pr. tech. tats. *अगति, Gd. अगती.]

अगती agati (2), Tbh., subst. f., the agati-tree (Eschynomene or Sesbana grandiflora or Agati).

grandiflorum), the leaves and pods of which are eaten as vegetables.

[Skr. अगन्ति, Pr. अगन्ती or (with pleon. च) अगन्तिचो, G. अगन्तिचो, H. and B. अगन्ती (with loss of the aspiration).]

अगन्ती ag'ti (1), Tbh., subst. f., the ceremony of fumigating with incense a bridal pair by the officiating Brāhman, after the circumambulation of the sacrificial fire (Grs. § 1332).

[Perhaps derived from a Skr. comp. अग्नि-हति or हति lit. encircling with fire. See also the remarks under अगन्ता and अगन्ती.]

अगन्ती ag'ti (2), Tbh., adj. fem. of अगन्ता ag'tā, q.v.

अगद-बगद agad'bagad, Tbh., subst. m., (Bh.) falsehood, fraud (Ās. Gy.)

[Der. ? Perhaps connected with Skr. अगद, what is not to be uttered. Mg. pandits identify it with अगद-बगद, q.v.]

अगन्दाई ag'dāi, (Mg.) = अगन्दाइन ag'dāin, q.v. (See Grs. § 889.)

अगन्दाइन ag'dāin, (Mg.) = अगन्दाई ag'dāi, अगन्दाई ag'dāi, अगन्दाई ag'dāi, Tbh., subst. m., (ag'dāi); the ox or fore ox of a team of oxen engaged in treading out corn (Grs. § 889).

[A compound of अग and दाइन; the former is the Pr. अग, Skr. अग, anterior, foremost; the latter is a noun of agency, meaning one who treads down, from the दाइन (also दाव or दाप), corresponding to Skr. दाव. The latter probably had a Pr. equivalent दाव (see H. R., p. 48), which accounts for the long आ in the modern derivatives as compared with the corresponding Skr. derivatives. Thus B. दाइन, etc., also दावनि (Mth. Ch. Vocabulary), or दावो (Grs. § 887), H. दाइन, दावनि, (Cr., p. 51), corresponds to Skr. दावनि, treading out. See the remarks on the derivation of दावनि.]

अगन्दाप्र ag'dāp, (Mth.), the same as अगन्दाइन ag'dāin, q.v. (See Grs. § 889.)

अगन्दीया ag'dīyā, (Mg.), the same as अगन्दाइन ag'dāin, q.v. (See Grs. § 889.)

अगधा agadhā, Tbh., adj. com. gen., meek, unresisting, inoffensive. Exam., Padm., ch. 619, 1, अगधो बन्धवान् विच-बन्ध, तेजो हीनो राजा अगधा, To a cruel negro jailor he delivered the unresisting king.

[From अ not and गधा ass (q.v.) The ass being an animal noted for its obstinacy and troublesomeness,

the word अगधा, lit. not having the nature of an ass, comes to mean inobstinate, meek, etc. The Skr. equivalent would be अगदेषा, Pr. (with pleon. च) अगदेषचो, Gd. अगदेषा or (contr.) अगधा.]

अगन agan, अगन agan = अगनि agani, the same as अगनि agani, q.v. See अगनि agin, अगि agi.

[Derivation see under अगनि. M., H., G., Ksh. and P., also have this form अगन.]

अगन-माँ āgan'mā, Tbh., a bye-form of अगन-माँ āgan'mā (q.v.), used by Musalmān women. Exam., Mars., 1, 2, नवाप्र सोनाप्र सोनो रेखि अगन-माँ, The lady bathed and sat in her courtyard, (the printed edition wrongly divides अगन माँ.)

[Regarding the change of न to म, see Gd. Gr. § 134.]

अगन-वा āgan'wā, अगन-वाँ āgan'wā, Tbh., lg. f. of अगन āgan, q.v. Exam., B. Gr., II (Bh.), xii, 1, ननदि अगन-वा अगन गाव विरवा, In my sister-in-law's courtyard there is a sandal-tree; ib., 18, 1, नरनि का अगन-वा अगन-वा, On account of the excess of heat I slept in the courtyard; Bais. 7, उरा उरि उरर के अगन-वा, He took up his lodging in Sundar's courtyard; Mag. 7, सोहिवा अगिवा, गोरी, उतई अगन-वाँ, रवि के पाठ के करे, Tightening my bodice, O fair (lady), I slept in the courtyard, and the heart of my lover is torn.

अगन-वे āgan'wē, Tbh., (Bh.), a bye-form of अगन-वा āgan'wā, q.v. Exam., Prov. (Bh.), नाचेन अगने अगन-वे दे, Not knowing how to dance, (she declares) the courtyard (to be) crooked (i.e., she blames others for her own fault); Coll. (Bh.), ऐ हीं कि तोर अगन-वे कत-कत, O girl! how large is thy courtyard?

अगन्ता ag'na, अगन्ता ag'na, Tbh., subst. m., str. f. of अगन āgan, q.v. In addition to the meanings of अगन, (see Grs. § 1237), it is used in the following senses: 1 (in N.-E. Tirhut) the women's quarters, which are always situated within the inner court of a native house, (see Grs. § 1254); 2 (derivatively) a visit of condolence made by women on the death of friends, so called from the fact of the visitors going to the women's quarters (see Ās. Gy.). Phr., अगन्ता करव to make a visit of condolence (the more usual B. phr. is उवादि करव). Exam., Coll. (Mg.), नोचर अगन्ता देहा सो, Your courtyard is uneven.

(This word is almost entirely limited to the Mg. dialect. It should be carefully distinguished from another अगन्ता, which is an obl. form of अगन (q.v.), and which, so far as our knowledge of Bihari literature (esp. Bw. and Mth.) extends, never occurs as a direct

form; whence it would appear that, in literature at least, it is looked upon as an obl. form of अंगन.)

[Derivation see under अंगन. M. अंगनै u.]

अंगनार्ह ag'nār, अंगनै ag'nāi, (lg. f. अंगनैया ag'nāya, q.v.), Tbh., subst. f., a sort of str. f. of अंगन āgan, q.v. Exam., Rām., Ut., ch. 76, 3, हरनि न जार बरि अंगनार्ह, जहाँ बहुरि नित बारि उ मारि, The charming courtyard cannot be described where the four brothers are always playing; Git., Bā., 30, 4, जगनि सबस बड-बोर आसनास मनि-अंगनार्ह, दसरथ उल्लित विनुष-बिरना बिलसन बिलोकि, जहु बिधि बर बारि बनारि, It was as if the Creator (बिधि), on seeing the kalpa-tree (lit. tree, बिरना, of the gods, विनुष, i.e. Rām and his three brothers) of the good actions of Das'rath sporting, had planted a goodly hedge (बारि), (consisting of) all their mothers, around its watering-basin (आसनास), (represented by) the jewelled courtyard.

[This form of the word also occurs in P. and II. It is a curious formation, being a fem. abstract noun made by means of the sec. der. suff. नरै or नारि (see Gd. Gr., § 220) from अंगना or अंगन, but used as a concrete.]

अगनि agani, Tbh., subst. f., the Mth. and poet. form of अगनी ag'ni, the same as अगिनी agini, q.v. Exam., B. Rām., vs. 33, सोनहता रवि की रवि सन जग बार, अगनि ताप के बन बहै उ बरत बार, The coolness of the moon has overspread the whole earth, but it comes to me like the heat of fire; Bin. 187, बिख विनुष उन करड, अगनि बिन तारि सड्ड बिन बैरे, Thou canst make poison equal to nectar, and deliver from heat and cold (lit. fire and snow) without delay; Chh. Rām., vs. 3, उडे तनजन नेच-त्रिदि जल अगनि पुतायो, Clouds rose up at that moment, and the water of the rain extinguished the fire. *Git., Su., 10, 3 (p. 190), बिरप अगनि जरि रची छता यौं जिषा द्विदि जल पशुवारहिं ने, Just as the creeper, being consumed in the fire (i.e. pain) of separation (from the beloved tree to which it used to cling), eagerly longs after the water of a gracious sight (of the beloved). See अगिनि agini and अगि agi.

(The word is not unfrequently spelt unphon. अवि, as in Rām., Bā., ch. 195, 10.)

[This is prop. the wk. f. of अगनी, q.v. See the remarks under अगिनि and अगि.]

अगनित aganit, अगिनित aginit, Te., adj. com. gen., not reckoned or counted, innumerable, countless. Exam., Rām., Bā., ch. 49, 7, ते जलपर अगनित बड मँतो, They were innumerable, in varied modes, as fishes (in the sea); id., A., ch. 7, 3, रोम-पाट-पड अगनित (fem.) जाति, Garments of wool and silk (and) other innumerable

kinds; Git., A., 5, 2, दुख रात, बरखा, बिन, जातव; कैसै रहिरीं अगनित दिन जाबिनि? Painful things, rain, snow, heat; how shall I be able to bear them for countless days and nights? Bin. 166, कहेँ जगि करीं होम अगनित, जिन्हु की हुन बिपति निवारी, How can I tell the countless wretches whose miseries thou hast relieved? Padm., ch. 462, 2, अगनित दान निवारर कोबा, सँगस दान बडत कै होबा, Of innumerable gifts he made offerings, and to beggars he gave manifold gifts.

[Skr. अग्नितः; as above in all Gds. The tadbh. Pr. अगनिचो (cf. Sapt., vs. 102) has only survived in the pleon. neg. form अगनो, Git., Bā. 5.]

अगनी ag'ni, Tbh., subst. f., the same as अगिनी agini, q.v. Exam., °Coll. (My.), चोकर अगनी मन्त्र हो गेहर बर, His pangs of hunger (lit. fire) have become relaxed.

[Prop. str. f. of अगनि, q.v.]

अगनू ag'nū, Tbh., subst. m., a contraction of अगनेउ ag'neū, q.v. Exam., Padm., ch. 410, 2, तीस प्रकाद अगनू मारी, चौथ दुषाद नैत मारी, On the third and eleventh (of any month) the south-east is disastrous (for making a journey towards it), and on the fourth and twelfth the south-west is prohibited.

[Derivation see under अगनेउ.]

अगनेउ ag'neū, Tbh., subst. m., the south-east. Exam., Padm., ch. 412, 3, चवथे नैत, दक्षिण चवथे, बडे जाय अगनेउ हो चहै, On the sixth (day of the lunar month, when) she (i.e. the moon) is gone to dwell in the south-west, on the seventh (when she is) to the south, and on the eighth (when she is) to the south-east. A synonym of अगिनि agini (q.v.) in its thirteenth sense.

[Skr. आग्नेयः sch. कोषः the south-east quarter, Pr. *अग्नेचो.]

अगनेता ag'nēta, poet. for अगनेउ ag'neū, q.v. Exam., Padm., ch. 411, 6, हन (= बुधिन) कास पश्चिम, बुदि नरेता, हर दक्षिण, छकर अगनेता, Tuesday is fatal (for a journey) to the west, Wednesday (for one) to the south-west, Thursday (for one) to the south, and Friday (for one) to the south-east.

[This is an imaginary form of the word, being simply made to rhyme with नरेता. The latter is a corruption of the Skr. नैरेत.]

अंगनै ag'nāi (Grs. § 1237) = अंगनार्ह ag'nār, q.v.

अंगनैया ag'nāya, अंगनैया ag'nāya, Tbh., subst. f., lg. f. of अंगनार्ह ag'nār, q.v. Exam., Git., Bā. 9, 8, कवि-अकवि प्रतिदिन जलक बनि बहुरिदि बरि अंगनैया, The

courtyard is full to overflowing with the brilliant beauty of the figures (of Rām and his brothers) reflected in its jewelled pillars.

[Uncontracted अगम्बरया ag'naiyā. The fem. gender is shown by करि, uk. f. of करो.]

अगम्बर ag'bar, Tbh., subst. m., ¹(Mg.) the gleanings and refuse grain on the threshing-floor (Grs. § 901); ²(Bh.) first fruits given for religious purposes (Grs. § 1203). Synonyms see under अगम्बर ag'wār and अगैक ag'ai.

अगम agam (I), Tbh., (I) adj. com. gen., lit. what cannot be walked over (opp. दुग्म), hence (physically) 'inaccessible, unapproachable, impassable, difficult to pass or approach; ¹(generally) inaccomplishable, unattainable, difficult to attain, difficult; ²(mentally) unbearable, unpleasant, miserable, unlucky; ³incomprehensible, inconceivable. Comp., अगम-पथ, (lit. inaccessibile path,) the next world. Exam., 'Rām., A., ch. 61, 6, 7, चरन-जमल बिदु सुख तुम्हारे, मारग अगम दुनिधर भारे, कमर जोर नदी नद नारे अगम अगाध, न जाहि निहारे, Your lotus feet are soft and pretty, (while) the road is difficult to pass, and there are huge mountains and chasms, precipices, rivers, streams, and torrents impassable and unfathomable, such as one dare not behold; Ag. v., 9, अगम अगम उपाय दु.दोरि राम प्रसादु, The impassable road will become pleasant by the favour of Rām; Rām., Bā., do. 47, 2, तिन करै मानस अगम बनि, जिनहिँ न प्रिय रघुनाथ, For those the lake is very difficult to approach who have no love for Raghunāth; ib., A., ch. 102, 5, जेव अगम गढ़ गाढ़ दुहावा, An inaccessible domain and magnificent forts; Git., Bā., 81, 1, रामहि नौकै के निरखि, दुनयनौ, मनसुअ अगम सुदुखि, यह अवसर बत सुकृत, पिकवयनौ, (Wishing) to look well at Rām, O fair-eyed one, why are you at this time afraid (to do so), thinking him unapproachable in your mind, O cuckoo-voiced one; Padm., ch. 435, 4, कहाँ सौं दुब पाऊँ उपदेसी, अगम-पथ कर जोर सँदेसी, Where shall I find so instructive a guru who will give me information about the next world. 'Rām., Bā., ch. 168, 3, तब तँ अगम न कहु सम्पारा, Nothing in the world is unattainable to penance; Git., Ut. 318, 3, राम सोख सनेह बरनत अगम दुखनि सकारिँ, To describe the love of Rām and Sita is beyond (lit. inaccomplishable to) the power of any poet; Pārv., es. 6, जनन न जन कहु तुम करै, दुखि बच दुखर, Nothing in the world is inaccomplishable by you, so it appears to me; ib., es. 4, जागो करन दुनि अगम तपु, तुलसी कहै विनि नार है, She began to perform penances (such as are) difficult to do, for a Muni, how can Tul'si Das describe them in song? Git., A., 82, 1, जानिहँ सहर, रहस्यन, सखन, भरत राम-भगति; सखन अगम (fem.), करन

दुग्म, दुग्म नौकी जननि, Sanjkar, Hanūman, Lakhan and Bharat know (what is) devotion to Rām; it is difficult to describe, (but it is) easy to exercise, and it is sweet to hear; Han., vs. 15, जन को अगम, तन दुग्म किचे, कपीस, It (the conquest of Laykā) seemed difficult to the mind, but in reality it was easy to accomplish, O lord of monkeys. 'Rām., A., ch. 76, 5, घर न दुग्म, वन न अगम जागा, Neither home seemed happy (to Sita), nor the woods miserable; Pārv., es. 3, कहु न अगम, सब दुग्म सबेस बिधि दाखिन, Nothing (fell out) unlucky, but all chanced to be lucky according to the rule (of omens) of the right side; Git., A., 80, 3, बापु अवध निपिनि बन्धु सोच-जरनि करन, तुलसी सन बिखन दुग्म अगम खनि न परन, (Bharat) himself, being in Awadh (while) his brother is in the wood, is consumed with the fire of anxiety, but Tul'si Das (says) it cannot be determined whose is the comfort and whose the discomfort, or whose the happiness and whose the misery (i.e., Bharat, being comfortable at Awadh, is miserable through anxiety for his brother Rām, while the latter, though in the discomforts of the woods, has no anxieties and is happy). 'Rām., A., ch. 47, 7, नारि दुभाज सब बिधि अगम अगाध दुराख, A woman's nature is altogether incomprehensible, unfathomable, and deceptive; ib., Bā., 27, 5, जमब अगम, दुग दुग्म नाम तँ, Both (the twofold knowledge of God, as immanent and transcendent) are incomprehensible, but both become intelligible by means of the name (of Rām); Jan., ch. 32, दुनि-मन अगम बनब दुखोबनि पावहिँ, Her eyes enjoy a pleasure inconceivable to a Muni's mind; Git., Ar., 17, 1, हिनारी जोर उठी उरकत नाम विज्ञोचन वाऊ, सयुन दुवायने खचन दुनि-मन अगम उहाऊ, Sēwari, she stood up, and her left eye and arm began to throb, which appeared to her a lucky omen of joy inconceivable to a Muni's mind; Misc. 28, अगम अनोचर जोहा-बारो सो राधा नच कुच-बिहारो, (Hari), the inconceivable and imperceptible, he (as Krish'n) indulges in sports and takes his pleasure in groves under the influence of Radha.

(II) adv., extremely, excessively, exceedingly, (often practically serving as a superlative particle). Exam., Hb. i, 3, कोन परि केत तकर निरवाच, प्रथम जनेबनि अगम बचाव, How can it be accomplished (by me)? it seemeth now extremely difficult; अगम बचाव in this sense is a common phrase; so also अगम बचाव, exceedingly difficult (Āz. Gy.), and अगम बचाव, exceedingly difficult to distinguish (Git., Ut., 317, 4); Misc. 49, सब-जस नहिवा अगम बचे, खजे पारो न पार, The river of mundane cares (lit. water of existence) flows violently (lit. so as to be impassable); the further side of the river is not to be seen; Din., बाहु देखैत को अगम बचाव, To-day I see (the river) to be exceedingly deep.

[Skr. अगमः, Pr. अगमो, B., H., and G. अगम; in the other Gds. apparently only tats. अगम, q.v.]

अगम agam (2), आगम agam, (obl. pl. अगमन agaman),
Tā., subst. m., 'arrival, commencement; 'approach,
futura; 'any shāst'r or holy scripture (Smṛiti)
as distinguished from the Bēds (Shruti, निगम) and
the Purāns; esp. 'later works, Tāntrik, Bāishnab,
etc., such as the Nārada Pañcharātra (comm. नारद-
पञ्चरात्रादिक). Comp., अगम-ज्ञानी, (subst. f. -ज्ञानिनी)
or अगम-जानी, (subst. f. -जानिनी), adj., knowing the
future, hence subst., a prophet; अगम-वक्ता, (subst. f.
-वक्त्री), adj., telling the future or expounding the
shāst'r, hence subst., a prophet or a religious teacher;
अगम-वात (f.) or अगम-वातो (f.), prophecy, predi-
tion; अगम-विद्या, the art or science of prophecy;
अगम-निगम or निगम-अगम the Hindū sacred books,
the Bēds and other shāst'rs. Exam., 'Bih., vii, 3,
माथो अगम पत्र नहिं छुके, or B. Gr., II (Bh.), v, 5,
माथीं अगम उगिरिवा ना छुके, On the arrival, or with the
commencement of Bhadrō the paths can no more be
seen (on account of the floods); Krish. 139, दादुर मोर
कोदिका मोथें पावस अगम जगावे, The frog, peacock,
and cuckoo by their cry announce the arrival of
the rainy season. *Coll. (Bh.), ज जन अगम माथे
में वड़ होमिबार बादे, That man is very clever at
telling the future. *K. Rām., Ut., 54, तुलसी मनेच
को प्रभाव-भाव हो दुगम, अगम-निगम हू को जानियो मचहु है,
Tul'si Das (says) the understanding of the power of
Mahās is easy, (but) it is difficult to know the shāst'rs
and the Bēds; Pāre., ch. 13, ईशान महिमा अगम-निगम
न जानई, He does not know the glory of Sib, nor the
shāst'rs and Bēds; Git., Bā., 2, 24, सारद-देव-मनेच-
गिरीचरिं अगम-निगम अगम, The shāst'rs and Bēds are
the (subjects of) deep study to Sarad (i.e., Saranarati)
Sēs, Ganēs, and Giris (i.e., Sib); Dāh. 80, निगम-अगम
वाचें दुगम राम वाचिबो वाच, चाँदु अचन अचबोकि वन
(= वन) दुलभ सभे जग माच, According to the Bēds and
shāst'rs the Master is easy to approach for those who
truly wish for Rām, just as easy as the drinking of
water may be considered to be for every one in the
world; Misc. 27, दुग-नहि, अगम-निगम जो माचे, तीन-बोह
वररें राचे, The virtuous woman, whom the Bēds and
shāst'rs declare, conceived (the lord of) the three
worlds in her womb; Padm., ch. 148, 7, तर्हि न
हरज, चाँद न छभा, वदे सोर जो अगमन दूभा, There
neither sun nor moon is visible, (there) let him ascend
who understands it through the shāst'rs.

(The word is of rather rare occurrence in this form,
the usual and proper spelling being आगम. In the third
and fourth meanings the word, in this form, has (with the
exception of the example from Padm., ch. 148, 7) never
been met with except in combination with निगम, and it

should be noted that, according to the commentators, this
compound निगम-अगम always admits both meanings, viz.
'the Bēds and other shāst'rs,' or 'the Bēds which are
difficult to understand.' That exceptional case, too,
admits of an alternative interpretation, by reading अगम
and न as two words, and translating: there let him
ascend who does not consider (the feat) inaccomplish-
able. It is probable that the form अगम was purposely
used by the poets with a view to the double meaning, this
being a favorite conceit with Hindū poets. It may be
added that in the Rām. it never occurs.)

[Skr. आगमः, Pā. आगमो, Pr. आगमो (cf. Sapt.,
es. 581, arrival; Dhag. p. 282, shāst'r), Mg. Pr.
आगमे (Hām. iv, 302); H. like B.; M. and B. आगम,
P. अगम, S. अगुमें (prophecy), G. अगम (futura).
The Dādhh. Pr. आगमो apparently occurs in Sapt., es.
476, but it has not survived in the Gds.]

अंग-मडी āg'marī, आंगमकी āg'marī, Tbh., subst. f.,
'a stretching of the limbs; 'yawning. See आंगका
āg'rai; also under आंग āg. Exam., Coll. (Bh.), रात के
जगम्हा से बहत आंगमकी रीत ना, From lying awake at
night, one gets to yawn a great deal.

[Skr. अङ्गमर्दिता, (Pā. अंगमरिका?), Pr. अंगमरिका
(cf. Hām. iv, 126); B. आंगमकी, II. आंगमकी, A. आंगमरि,
or मरुकि, M. आंगमकी f. of आंगमकी m., also आंगमकी m.,
P. अंगमकी. See, however, also the remarks on the
derivation of आंगका.]

अगमन ag'man, (poet. अगमना ag'mand), (Bv.) a short-
ened form of अगमानी ag'māni or अगमान ag'wān, q.v.
Exam., 'Padm., ch. 280, 6, वलि पाँच जो अगमन बादे, ते
चक्र पर चूड़ फिरावे, Angad seized the trunks of the five
elephants which ran in front, and slung them round;
ib., ch. 445, 2, रतन-देन बादे जेहि बाटा, अगमन जाय रैद
तेहि बाटा, On the road by which Ratan'sen was to
come, in that pass she (i.e. Padmāvatī), going before,
sat down (to await his arrival); Git., Su., 51, 3, राबन
कर परिवार अगमनो (= अगमन+उ) जन-पुर जात बहत
चक्रवे रें, Rāban, placing his retinue in front, is
greatly ashamed on going towards Jam'pur; Padm.,
ch. 670, 1, राबा पत्र जेहि के को पतना, गा गौरा तो
यई अगमना, He whose prisoner the Rāja is, is
Pat'na; to him the Gora went first.

(This word also occurs as a v.l. in Rām., A.,
ch. 26, 1, for अगमन, in the edition printed in कतवच
रहायो. P. अगमन guide.)

अगमना ag'mand, poet. for अगमन ag'man q.v.

अगमान ag'mān, the same as अगमना ag'mand, q.v.

अगमानी ag'māni, the same as अगमानी ag'māni, q.v.

INDEX TO THE RĀMĀYAN.

Preliminary Note.

THIS Index is founded on the text of Rām Jasan's Banāras edition (1869),* as corrected by the emendations given at its close. We believe that it gives a reference to every occurrence of every word in the text thus emended. Every appearance of even such words as ॐ or ॐ has been noted and registered. We hope that the number of mistakes is few; and in order to render them as few as possible, we have tested the majority of entries after they have been set up in type. Any mistakes which do occur will not, we believe, cause serious inconvenience, as there is a double reference to each word—one to the page on which it is found, and the other to its situation according to chapter and verse of the poem.

Any purely Sanskrit passages in the Rāmāyan, such as the invocation at the commencement of Book I, are omitted from the Index; but passages partly Sanskrit and partly Hindī, several instances of which occur in the *Aranya Kāṇḍ* and elsewhere, have been included.

In Rām Jasan's edition all *dōhās*, *sor'ṭhās*, and *chhands* are numbered, each class consecutively in its own series. The *chaupāis* have not been numbered. In referring, therefore, to *chaupāis* in this Index, we have considered each as bearing the number of the set of *dōhās* immediately following it. Sometimes a set of *dōhās* is preceded by two or more sets of *chaupāis* separated by a set of *sor'ṭhās* or by a set of *chhands*. In this case, the same system is adhered to, both sets of *chaupāis* bearing the same number—that of the set of following *dōhās*, and the numbering of the lines of the two sets of *chaupāis* running on as if it was only one set. Thus on page 8 of Rām Jasan's edition there is a set of 8 *chaupāis* followed by a set of *sor'ṭhās* No. 3, consisting of two lines, and again by a set of 10 *chaupāis*; then follows a set of *sor'ṭhās* No. 4, consisting of two lines; then again another set of 10 *chaupāis*, and finally a set of *dōhās* No. 22. All these three sets of *chaupāis* are considered for the purposes of this Index to consist of one set of *chaupāis* No. 22, consisting of $8 + 10 + 10 = 28$ lines. The first set commences with line 1, the second with line 9, and the third with line 19.

In the Index is given, after the word itself, first the book or *kāṇḍ* in which it occurs. The Rāmāyan consists of seven books, for which the following contractions are used:—

Book I	...	...	<i>Bāl Kāṇḍ</i>	...	contraction	BA.
Book II	...	...	<i>Ajōdhyā Kāṇḍ</i>	...	"	A.
Book III	...	...	<i>Aranyā Kāṇḍ</i>	...	"	AR.
Book IV	...	...	<i>Kis'kindā Kāṇḍ</i>	...	"	KI.
Book V	...	...	<i>Sundar Kāṇḍ</i>	...	"	SU.
Book VI	...	...	<i>Laykā Kāṇḍ</i>	...	"	LN.
Book VII	...	...	<i>Uttar Kāṇḍ</i>	...	"	UT.

* Since the above was written, Pandit Rām Jasan has brought out a new edition (Chandra Prabhā Press, Banāras, 1883), which is much better printed than the first. The text is practically the same in both cases, except that in the second some misprints have been corrected and a return has been made to the old Sanskrit system of spelling. The paging differs slightly in the two editions, but the numbering of the verses is the same except in the *Ajōdhyā Kāṇḍ*. In the *Ajōdhyā Kāṇḍ*, after *chaupāi* No. 107, an extra set of *dōhās* and *chaupāis* has been inserted. Hence when referring to the second edition, from and after *dōhā* No. 107, the numbers of the *dōhās* and *chaupāis* given in the index must be increased by one. In this way no difficulty will be experienced in using this index with it also.

The references are given in order, book by book. Thus taking the word **वृत्**, first are given in order all the instances in which it occurs in the *Bāl Kāṇḍ*; then all in which it occurs in the *Ajōdhya Kāṇḍ*, and so on.

Each reference consists of four parts. First a number (in sanserif type), showing the page in Rām Jasan's edition in which the word occurs : thus, 16.

Then is recorded the fact whether the word occurs in a set of *chāmpāis*, *dōhās*, *soṛ'ihās*, *chhands*, or *tōṭaks*, explained by the contractions *ch.*, *do.*, *so.*, *chh.*, or *toṭ.*, respectively.

Then follows the number of the *chāmpāi* or *dōhā*, &c., in ordinary Arabic numerals : thus, *ch.*, 47.

Then follows the number of the line in the set in which it occurs : thus, 6. The entry concludes with a colon.

Taking, therefore, the first entry under **वृत्**, after noticing that it is one of those which belong to the *Bāl Kāṇḍ*, we find it to be 31, *ch.* 96, 8 : which means that it occurs on page 31, in *chāmpāi* No. 96, line 8. If the word occurs more than once on the same page, the page number is not repeated ; if it occurs not only in the same page, but also in the same set of *chāmpāis* or *dōhās*, &c., the *chāmpāi* (or *dōhā*, &c., as the case may be) number is not repeated. Thus among the *Sundar Kāṇḍ* entries for **वृत्** we have 265, *ch.* 29, 2, 3, which means that the word occurs on page 265, in *chāmpāi* No. 29, in lines 2 and 3. If the word occurs in two different sets of *chāmpāis* in the same page, the word *ch.* is omitted the second time, and the entries are separated by a semicolon. Thus under **वृत्** we have the entries 10, *ch.* 25, 7 ; 26, 2 ; 27, 1 :— which mean that the word occurs on page 10, in *chāmpāi* No. 25, line 7, and in *chāmpāi* No. 26, line 2, and in *chāmpāi* No. 27, line 1.

It is hoped that with the aid of the above instructions no difficulty will be felt in using the index.

INDEX

TO THE

RĀMĀYAN OF TULSĪ DAS.

॥ अ ॥

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अगिनिन, AR., 231, chh. 7, 10 : SU., 257, ch. 5, 5 : UT., 330, chh. 3, 4 : 342, ch. 38, 6. See ^{अगिनिन}.

अगुचार्ई, A., 183, ch. 195, 1.

अगुन, BA., 3, ch. 7, 1 : 9, ch. 23, 2 : 10, ch. 25, 8 : 27, 1 : 15, ch. 46, 2 : 25, ch. 77, 8 : 39, ch. 116, 8 : 41, ch. 123, 5, 10 : 48, ch. 147, 10 : 49, ch. 149, 4 : 50, ch. 151, 5 : A., 188, ch. 211, 6 : 212, 6.

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✓ चण्डिका(य),—चण्डिका, A., 142, do. 62, 2 : 186, ch. 203, 1 : LN., 309, ch. 85, 9.

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चण्डिका, BA., 35, ch. 105, 8 : A., 194, ch. 229, 3 : 196, ch. 236, 3.

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चण्डिका, BA., 96, ch. 293, 4 : 105, ch. 322, 1 : A., 135, ch. 40, 1 : SU., 262, ch. 19, 6.

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✓ चंचव, — चंचव A., 157, ch. 111, 1.

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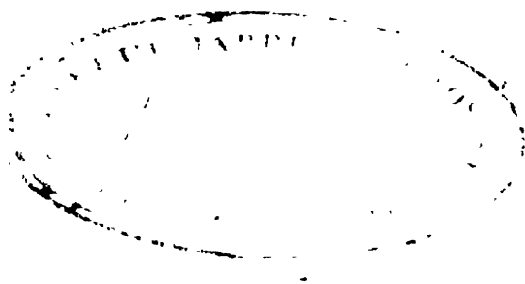
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